

De non temerandis Ecclesijs.

TRACT

Of the Rights and Respect
due vnto CHVRCHES.

Written to a Gentleman, who hauing an Appropriaſt Parſonage, imploied the Church to prophaner vies, and leſt the Parishioners vſcertainely prouided of diuine ſeruice; in a parish neare
there adioyning.

The ſecond Edition, enlarged with an Appendix.

By S^t. HENRY SPELMAN Knight.



AT LONDON Google

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DEO & ECCLESIAE.

Act. 28.24.

Some were perswaded with
the things that were spoken,
and some beleuued not.

The Printer to the R E A D E R.

His small Tract, now aboue two
yeeres past, was by mee printed for
that worthy Knight the Author there-
of, with no intent to haue it published:
and being hitherto by me suppressed from
reprinting here at home; I find it to bee
of late time printed in Scotland (contra-
ry both to the Authours and my expe-
ctation) and Dedicated by another man
to the Bishops and Clergy there, and so
made more publike, being of it selfe pri-
uate, then was first intended: which (I
suppose) had the Author knownen,
or once misdoubted the sequell, instead
of De non temerandis Ecclesiis,
hee would haue studied another Ti-
tle, De non temerandis Scriptis
alienis: that his writings might

The Printer to the Reader.

not be impropriated, when Benefices are made proper. Wherefore finding many slips in it from his copie, I haue (as well in the right of the Author as of my selfe, to whom the right of the sole Printing belonged) caused it to be reprinted. And though at the time of the putting it to the Preesse, I could not conferre with the Author, he being then in the Countrey, yet hath it pleased him since his comming home, to adde something more unto it, as his leisure would permit him; which I haue annexed to the end therof. And thus haue I attempted to make a priuate worke publike, lest the faults of other men, should unjustly be cast upon him, that deserved so well in so rare an Argument.

Farewell.



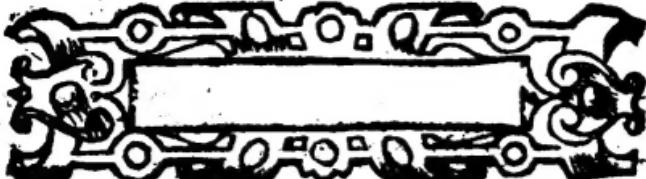
To the Reader.

AL the vessels of the Kings house, are not gold, or, siluer, or for yses of Honour. Some be common stufte, & for meane seruices: yet profitable. Of the first sort, I am sure this *Tract* is not. Whether of the other or no; I leaue that to thy iudgement. To deale plainly; my selfe haue no great opinion of it; as finding mine owne imperfections and wiiting it only vpon a priuar oc.

A 3 casion

To the Reader.

casion to a priuat friend, without curious obseruation of matter or method. But hauing also written a greater worke(much of the same Argument) and intending to publish, or supprese it, as I see cause: I thought it not vnsit (vpon some encouragement) to send this forth (like a *Pinnesse* or *Post of Advice*) to make a discovery of the Coast, before I aduenture my greater *Ship*. If I receiue good aduertisement, I shal grow the bolder. Howsoever, take this I pray thee, as it is: and let my zeale to the cause, excuse mee in meddling with matters beyond my strength. H. S.



A Letter, shewing the occasion of this Treatise.

To the worshipful his most louing
vnkle, FR: S A. &c.

MY good Vnkle, the
speeches that past
casually betweene
us at our last par-
ting, haue runne often since in
my minde; and so (perhaps)
haue they done in yours. You
complained (as God would
haue it) that you were much
croft in the building you were
in.

int. and with, upon a peece of
gleabe of your Appropriate
Parsonage at Congham. I
answered, that I thought God
was not pleased with it, in so-
much as it tended to the de-
frauding of the Church, add-
ing (amongst some other
words) that I held it utterly
unlawfull to keepe Approp-
riate Parsonages from
the Church, &c.

But our talke proceeding, I
perceyued that as God had al-
ways his portion in your hart,
so in this, though it concerned
your profit, you seemed tracta-
ble.

ble. It much rejoiced mee, and
therefore apprebending the oc-
easion, I will be bold to adde a
continuance to that happy mo-
tion: (so I trust, both you and
I, shall haue cause to terme it.)
and besides, to give you some
tribute of the loue and duty I
long haue ought you. There-
fore (good uncle) as your
beart hath happily conceiued
these blessed sparks, so in the
name and blessing of God, che-
rish and enflame them. No
doubt they are kindled from
heauen, like the fire of the Al-
tar, and are sent unto you
from

from God himselfe, to bee a
light to you in your old daies
(when your bodily eies faile
you) to guide your feete into
the way of peace, that is,
the way ~~of~~ place from whence
they came, So alwaies I pray
for you, and rest,

Your louing and
Westm. faithfull Nephew,
Aug. 17.
1613. HENRY SPELMAN.

Errata.

Pag. 14, line 5. read, all his goods. p. 60. l. 10.
2. concurre. p. 124 l. 11. r. Therefore he that in-
larged the *Termes of the Law* (first set forth by
John Rastall) also. p. 145. l. 14. r. supple. p. 178.
l. 8. r. 179. l. 23. r. Kings Edition.



De non temerandis
ECCLESIAIS.

OF THE
Rights and respect
due unto the Church.



IN SO-
much as
the rights
& Duties
that be-
long to

our Churches are in effect
contained vnder the name
B

of a Rectory or Parsonage: I wil first define, what I conceive a Rectory or Parsonage to be; according to the vsuall forme and manner thereof.

A Rectory
what it is.

^a *Plowd.*
^{Comment. in} *Quare Im-*
pedie per
Grondo, &c.
^b *Oblatio est*
omne quod

exhibitetur in cultu Dei, Tho. Ag. 32. q. 85. 303.
&c. and Urban in his epist. Tomo 1. Concil. And
lands are so termed, *Ezek. 45. 1.* and Tithes,
Numb: 18. 24. So also the Canonists & Cuiilians
expound them, *Concil. Ansel. ca. 7. Burcha.*
lib. 3. ca. 129. & 143. Et Lex. In id. in verbis
oblatio. & Lexit. 27. 28.

A Rectory or Parsonage, is a *Spirituall living,*
composed of *Land, Tythe,*
and other ^b *Oblations of the*
people, c separate ordedi-
cate to God in any Congre-

gation

gation, for the seruice of Touching
his Church there, and for ^{divinewor-}
the maintenance of the Go- works of
vernour or Minister thereof, ^{ship and} charity.
to whose charge the same
is committed.

By this *definition* it appears,
that the ordinary liiving or
reuenew of a Parsonage, is
of 3 sorts: the one in Land,
commonly called the Glebe:
another in Tithe, which is a
set and regular part of our
goods rendered to God:
the third, in other offtings
and oblations bestowed
upon God and his Church,

B2 by

by the people, either in such arbitrable proportion as their owne deuotion moueth them, or as the lawes or customes of particular places doe require them.

Tithes how due. 2. Though I invert order a little, I will first speake of Tithes, because it is Gods ancient demain, and the nobler part of this his inheritance, founded primarily, vpon the Lawe of nature, (as the other bee also after their manner.) For the Lawe of Nature

*Nature teacheth vs that God is to bee honoured: and that the honour due vnto him , cannot bee performed without *Ministers*,nor the *Ministers* attende their function without maintenance.* And therefore seeing God is the supreame Lord and pos-
essor of all , and giueth all things vnto vs that we are maintained with, it is our duty, both in point of *Justice* and *Gratuity*, to ren-
der something backe a-
gaine vnto him, as ae-

Gen.14.19.

B3 know.

knowledging this his su-
premacie and bounty; as
honouring him for his
goodnesse; as a testimony of
the worship, loue, and ser-
uice we owe him; and last-
ly, as a meanes whereby
these duties and seruices
may be performed to him.
This, I say, the verie *Lawe*
of *Nature* teacheth vs to
doe: and this the *Lawe of*
G O D requireth also at
our hands: but what the
set portion of our goods
should bee, that thus wee
ought to render backe
vnto

vnto God, I cannot say
the Lawe of ^a Natura hath
determined that. But the ^b Yet there
wise dome of all the Nati. bee diuers
ons of the World, the ^c naturall
practise of all Ages, the ^d reasons
example of the Patri- ^e that com-
arches ^b A B R A H A M and ^f mend this
^e I A C O B, the ^d number
tion and commandement ^b (for this
of Almighty G O D him- ^{20.}
selfe, and the constant ^c purpose)
solution of his C H V R C H ^d ^{Gen. 14.}
vniuersally, hath taught ^{27. 30.}
& prescribed vs to render ^{and 32.}
lachy 3. 10. ^e Declared by the Fathers and
Counsels,

vnto him the *Tenth part*:
and that this *Tenth part* or
Tithe, being thus assigned
vnto him, leaueth now
to be of the nature of the
other *nine parts* (which
are giuen vs for our world-
ly necessities) and becom-
meth as a thing dedicate
& appropriate vnto God.
For it is said, *Leuit. 27. 30.*
All the tythe of the land, both
of the seed of the ground, and of
the fruit of the trees, is the
Lords: yea more then so, It
is holy vnto the Lord. And a-
gaine (verse 32.) Euerie
Tithe

Tithe of Bullocke, and Sheep,
and of all that goeth vnder
the rodde, the tenth shall bee
holy vnto the Lord. He saith,
holy vnto the Lord; not that
they were like the sancti-
fied things of the Temple,
which none might touch
but the *Anointed Priests*)
but Holy and seperate from
the vse and iniurie of secul-
lar persons, and to bee dis-
posed onely, to and for the
peculiar seruice and pe-
culiar Seruants of G O D.
And therefore in the 28.
verse, it is said, to be seperate
from

from the common vse, because it is separate, and set apart vnto the Lord.

Tithes originally not Leviticall. 3 But some happily will say, that this vse of Tithing rises out of the Leviticall Lawe, and so ended with it.

Jacob vowed to give tithes Gen. 28.22. I answere, that it was received and practised by *Abraham, and Jacob divers hundred yeeres before it came to the Levites.* For it is said that *Abraham gaue tithe to Melchisedeck, Gen. 14.20.* And that *Levy himselfe paid tythe also in the loynes*

Antiquit. lib. 1. cap. 27.

loines of Abraham, Heb.
7. 9. Melchisedecke was
the image of Christ, and
his Church; Abraham of
the congregation of the
Faithful. Therfore though
Leuy receiued tithes after-
ward, by a particular grant
from GOD, for the time:
yet now hee paide them
generally with the congre-
gation, in the loines of Ab-
ram vnto the Priesthood
of Christ, heere personated
by Melchisedeck: which be-
ing perpetual, & an image
of this of the Gospel, may
well

well note vnto vs, that
this dutie of *Tythe*, ought
also to bee perpetuall. And
therfore ^b *Chrysostome* saith;
that *Abraham* beerein was
OVR tutor: not the tutor
of the Iewes. And in so-
much as *Abraham* paid it
not to a Priest that offered
a *Leuiticall Sacrifice* of Bul-
locks and Goates: but to
him that gaue the *Ele-*

^c *The Scrip-* ments of the *Sacrament* of
ture only the *Gospell*, ^c *bread* and
mentio-

neth *Bread* and *wine* to be giuen by *Melchi-*
sedeck to *Abraham*: But *Iosephus* sheweth,
that hee gaue him also divers other rich gifts.

Antiquit. lib. I. cap. 18.

wine

wine: it may also well intimate vnde vs, to what kinde of Priest we are to pay our tithes: namely, to him that ministred vnde vs the *Sacrament* of bread and wine, which are onely those of the *Gospell*, and not blake *Leviticall Priests*. So that our tythes paide in this kinde, cannot bee said *Leviticall*: as also for that the *Leviticall* tythes, were onely of things newing and increasing; 30, & 32. whereas *Abraham* and *Iacob* paid them of all as if they

they had followed the cō-
mandement of the Apostle;
Let him that is taught in the
Word, make him that hath
~~taught him~~ taught him partaker of ^c AL.
Gal. 6.6:

God also requireth this
dutie of tythe by his owne
mouth, as of olde belon-
ging vnto him, before the
Leuites were called to the
seruice of the Tabernac-
le: and before they were
named in Scripture. For
they are not named till
Exodus. 32.21. And it is
said in Exodus 22.29. Ibina
abun-

bundance of thy liquor shalſt thou not keepe backe : meaning *Tithes* and *first fruits*, and therfore Jerome doubteth not so to translate it ; *Thy Tithes and first Fruits shalſt thou not keepe backe.* And in this manner of speech, the word *Keepe backe*, sheweth that it was a thing *formerlie* due vnto *G O D* : for wee cannot say, that any thing is *kept backe*, or *with=holden* that was not due before. Therefore wee finde no *originall commandement* to

lement of giuing ~~tithe~~ vnto GOD: but vpon the first mentioning of them in *Leuiticus*, they are positively declared to bee His, as a part of His Crowne, and ancient demaine; for it is there said, *Cap. 27. 30.*
All the tithes of the Land is the Lord's. And Moses commandeth not the people a new thing: but declareth the Right that of olde belonged to GOD: namely, that *All the tithes of the land was his.* And I conclude with
 Other phrases of Scripture

ture doe confirme this; for afterward when *tithes* came to be assigned to the *Leuites*: God doth not say, *The children of Israel shall give their tithes to the Leuites*: but he saith, *Bebold I haue giuen them to the Leuites.* Num. 18. 21, 24, 25, 26.
And continuing this his *claimes* vnto them, against those that many hundred yecres after disseised him of them: hee complaineth, *Malacby. 3. 8.* *That they that withheld their tyths from the Leuites, spoiled him himselfe.*

C

But

But hauing handled this argument more largely in a greater worke : I will heare close it vp with opposing against these kindes of Aduersaries, not onely the reuerend authority of of those ancient and most honourable Pillars of the

^a Ambros.

^a Ambrose, ^b Aus-
tin Serm. ^c gustine, ^c Hierome, and ^d Chy-
quadrages.

^b August. in fastome,

Serm. de temp. 139.

Paul, against such ceremo-
& alias.

^c Hieron. in Mala. 2.

^d Chrysoft. in Epist. ad Heb. Hom. 12. & Hom. 35. in Gen.

runne violently with Saint

Paul, against such ceremo-

ries, as they conceiued to

to

to be *Leuitieall*; yet when they come to speake of *Tithes*, admit, maintaine, and command the vse thereot:) But also the resolution of many ancient ^{e Roman.} *Counsels*, and a multitude of other ^{Concel. 4.} *Fathers* & ^{Aurelian. I.} *Doctors* of the Church in ^{sub Horm.} their sev'ral ages: all of them concurring in opinion, that *Tithes* belong justly unto *GOD*; and ma-
^{Mediomar-}
^{tricis,}
^{toleratum}
^{Agrippin.}
^{cap. 6.}
^{Hispalens.}
^{Montis.}
^{concuſ. 2. Valentinum sub Leone 4. Rothomag.}
^{cap. 2. Cauallon. cap. 18. Maguntin. cap. 10.}
^{f Origen, Terentian, Cyprian, Gregory,}
^{Ec.}

ny of them commanding
all men euen vpon perill
of their soules not to
withholde them: which
Argument *S. Augustin* him-
selfe pathetically maintai-
neth, in a particular Ser-
mon of his to this purpose.
And though it be a great
question among the lea-
ned, whether they bee due
in quota parte, iure divino
(which requireth a larger
discourse) yet I neuer read
of many that impugned
them absolutely. *Lieutar-
dus, who liucl about 1000
yeers*

See this
Sermon in
the end of
this booke.

Glaber.
Hif. lib. 2
ca. 11.

yeeres after Christ, taught the payment of them to bee superfluous and idle, and then growing desperate, drowned himself, as it were to giue vs a badge of this Doctrine,

4 Touching *oblations* Of Oblat. and *offrings*. The *Fathers* ons & offe-
vnder ² this name accoun- ring.
ted all things, that were gi- Epist. circi-
ue or dedicated to the ser- ter Anno
vice of God. And in the first Christi 227.
ages of *Christiā religiō* (af-
ter the great persecutions)
the *Church* by this meanes
began so to abound in ri-

C₃ ches

b Constantine & Va-
 lentinian ches, that the good Em-
 perours b themselves, were
 made lawes constrained to make laws
 that rich (not ynlike our Statutes
 men which were able of Mortemaine) to restrain
 to support the excesse thereof: for
 the charges of the feare of impouerishing
 Commonwealth their temporall estate. In
 those daies, many Chur-
 ches had Treasuries for kee-
 be admit- ping these oblations (as
 religious houses, be- the Storehouses at Hieru-
 cause their posses- salem, appointed by Heze-
 and goods chias, for the Temple) but
 were there- the succeeding Ages, con-
 by a morti- tracted them into Chests:
 zed. 2 Chron. and in these later times,
 31.11. the

the *Parsons* pocket may well enough containe them: I shall not neede therefore, to spend many words in a small matter: for all the *Oblations* now in use, are in effect the two *penny* Easter Offerings, and a fewe other such like: which because the owners of *Appropriate Parsonages* shall not ignorantly conuert vnto their owne benefit: I will shewe them why they were paied, and why they haue them.

Saint Paul ordained in
the

the churches of *Galatia* & *Corinth*, that euery one vpō the Lordsday should yeeld somewhat to God for the *Saints*. *I, Cor. 16.2.*

■ But this (being once a weeek) came too thick & too often about. Therefore

^a*Tertullian* in ^a*Tertullian's* time the ^b*use* was to doe it monthly, ^c*use* and (at last) at pleasure.

But it was euer the a[n]cient ^c*use* of the Primitiue Church (as appeareth by

^c*Justin & Cyprian*) that all that come to the holy Communion, did according to their

their abilities, offer something of their substance to God, for charitable uses and maintenance of the Ministers. Therefore *Cyprian* sharply taxeth a rich *Matron*, that receiued the *Communion*, and offered nothing. *Locuples* *et dunes* *et dominicum celebrare te credis, quæ Corban omnino non respicis* *etc.* *What?* Hee calleth the treasury (saith hee.) art thou a Corban, of ble and rich? and doſt thou thinkē that at the Temple the Lords Supper, which bringest nothing to the Treasurie?

So

h Noni Te- So (Irenaeus saith.)^h That
 stamenti it was the use of the Church
 nouam do- through the world in his time,
 cuit (sila. and received from the Apost
 Christus) oblationem: stles; to offer something of the
 quam Ec- blessings that they lived by, as
 clesia ab the first fruits thereof, to him
 Apostolis accipiens that gave these things unto
 in vniuerso mundo of them. Whichⁱ Zanchius un-
 fert Deo: ei derstandeth to bee meant
 qui alimen- of offrings at the Commu-
 ta nobis præstat. pri- nion: given to holy uses, and
 mitias suo- rum in uno- for relieve of the poore of the
 rum in no- Church: commendung it
 no testa- for an excellent custome,
 mento. and complaining that it is
ⁱ Vide Zan- chium lib. 1.
 de cultu Dei externo.

now

now discontinued. But to this end, and in imitation hereof, are our Easter and Communion offnings (as also those at, & for Christnings, Burials, &c. which I will not now speake further of) at this day made, and therefore let *Proprietaries* consider with what conscience they can swallow and digest them.

5. Touching the *land*, of Glebe
glebe, and *houses*, belonging Land, and
to Parsonages (which I houses be-
would have called *Gods* longing to
fixt inheritance, but that I Parsonages
see

see it is moveable:) I can-
not say that they are
Gods *ancient demaines*, in
the same forme that tithes
are, and as our Clergie
enioieth them, but the war-
rant and ground thereof,
riseth out of the word of
God, who not onely gaue
vs a president thereof, whē
hee appointed Cities for
the *Leuites* to dwel in, with
a conuenient circuit of
fields for the maintenance
of their Cattell, *Num. 35.*
2, ~~et c.~~ but commanded al-
so the Children of *Israel*
(and

(and in them all the Nati-
ons of the world :) that in
diuision of their land, they
should offer an oblation
to the Lord, an holy por-
tion of the Land for the
Priest to dwell on, and to
build the house of GOD
vpon : Ezeck 45. 1, & 4. So
that the houses and lands
that our Ancestors haue
dedicated to God in this
manner, for the Churches
and Ministers of this time :
are now also his *right*
and *just inheritance* , as
well as those which the

Isra-

Israelites assigned for the house of God, and Levites of that time. and cometh vpon the same reason and inlieu thereof. But because it is vncertain when and how they were brought into the *Church*, I will say something touching that point.

How lands
came to
the Chur-
ches.

In the time of the Apostles the vse was (as appeareth *Act 2.45.* & *Act 4.34,* & *35.*) to sell their lands, and bring the money only, to the Apostles. For the Church being then

in

in perfection, and the A-
postles not to remaine in
any particular place, but
to wander all ouer the
world, for preaching the
Gospell: they could not
possesse immoueable in-
heritances: and therefore
receiued onely the money
they were sold for, distri-
buting it as occasion ser-
ued. But after when the
church obtaind a little rest,
& began to be settled: ^{it} *yeere of*

^{It appea-}
^{rth by}
^{the Epi-}
^{cles of Ps-}
^{us and Pr-}
^{ban who}
^{lived a-}
^{bout the}
Christ 230. that the Church of *Rome* had then
begun to retain lands in this maner vpon this rea-
son, & it may well be, for that *Origen* & *Euse-
bius* shew, that Churches had then possessions.

found

found much casualty in
pecuniary contributions,
and chused therefore ra-
ther to retaine the Lands
themselues, giuen for the
maintenance of Gods
Priests and Ministers: then
(by suffering the same to
be sold) to furnish the time
present with abundance,
and leaue the future time
to hazard and vncertainte-
ty. Heereupon the Fa-
thers in the ^b Primitiue

^b *Edicta* *Constantini* Church, as well before Con-
& *Lucini* stantine (as appeareth by
Imp. Eas. lib. 10. ca. 5. his owne Edict, and by

Origen

'Origen, ^a Eusebius, and the ^c Origen
 Epistles of ^e Pius, and speaketh of
^e Urban) as after: began to ^{rents of the}
 accept & retaine the lands ^{Church:} ^{Hom. 31 in}
 thus giuen, and to leaue ^{Mat.}
 them ouer to their succef- ^d Eusebius
 fers for a p^{er}petual Dow- ^{of an house}
 ry of the Church. And this ^{to the}
 vpon experiēce was found ^{Church of}
 to be so godly and worthy ^{Antioche} that Paulus
 a course, that it not onely ^{Samosate-}
 receiued the applause of ^{nus in the} time of
 all succeeding ages: But ^{Anrelianu} the Empe-
 commendeth for euer vn- ^{rour(about}
 to vs their temperance, in ^{30 yeeres} before Con-
 desiring no more then for ^{stantine)} wrongfully
 inuaded: Lib. 7. cap. 24. ^{e & f} Read the note (a)
 next afore.

D / present

present necessity, their zeal
in prouiding for posterity,
and their great wisdome,
(or rather, Propheticall
spirit) which fore-saw so
long before hand, that, de-
uotion though it were ~~ever~~
at one time hot & feruent,
yet, at another it might be
cold enough : and there-
fore when time serued, they
would by this meanes pro-
uide that the *Church* for
euer, should haue of her
own, to maintaine her selfe
withall. Vpon this ensued
many godly prouisioēs for
endowē

endowment of Churches,
and for annexing their li-
uings so vnto them, as nei-
ther the variety of time, nor
the impiety of man (if it
were possible) should euer ^{g Synod. Ro-}
haue diuorced them; as ^{man. sub Sy-}
^{macho. 103.} appeareth by a multitude ^{Episcoporu}
of ancient Councells, ^{circiter An.}
Statutes, and decrees ^{tota contra}
of the ^g Church, ^{inuafores} ^{Emperours,} ^{Ecclesiariu.}
^{Concil. Au-}

*relianens. 4. Ann. 542. c. 19. & 34. Conc. Mel-
dens. ca. 5. Burch. lib. 12. cap. 16. Concil. Gan-
grens. cap. 8. Bur. lib. 11. cap. 20. Concil. Mogunt.
cap. 3. 6. 7. & plurima alia. h See the two edicts
of Constantine and Licinius Empp. Euseb lib. 10.
cap. 5. And the lawes of Constant: Theodos: Iust:
Carol: Magn: and many other.*

D 2 and

To passe and ⁱPrinces, to that pur-
ouer for-
raigne Prin pose. Therefore whilest
ces, our the world burned so with-
own in for-
mer times that sacred fire of deuoti-
hauel almost on, towards the aduance-
successiue-
ly confir-
med them, that euery man desired to

^k *Si quis in agro suo, aut habet, aut postulat habere dicere, sum primum & terras ei deputet sufficienter, & ibidem sua officia impleant, ut sacratis locis reverentia con- digna tribuuntur. Aar. Conc. c. 23. in Conc. Tom. 2. vbi nota quod diocesis accipitur pro libertate con- dendioratoria vel Ecclesias, ita quod in argumēto bu- in capitulo oratoriorum exponitur.*

Concil. 4. (An. 545.) cap. 33.

And¹ Concil. Valentin. (An. 855.) cap. 9. That, ^{1 Tom. Con-} ^{col. 1.}

ever builded a Church, shoulde

assigne unto it a * * Plough- ^{Coloniam} ^{vestitam.}

land, furnished for the main-

tenance of the Parson thereof.

By vertue of these Councells.

(as I take it) were the Foun-

ders of Churches in France

first compelled to assurc

Liuiings to those Churches.

And it was also prouided

by the third Council of

Tolledo in Spaine, that no ² Concil.

Bishop might consecrate ^{Tolet. 3.}

any Church, till sufficient ^{cap. 15.}

D 3 main-

Chrysoft. maintenance (which "Chry-
bow. 18. in softome calleth the Dowry of
Alta. the Bride) were assigned
to it.

But because these were
forraigne, and Prouinciall
Councels, not Generall: they
bound not our Countrey,
otherwise then by doctrin
and example. Therefore
it was heere decreed after-
ward, to the same effect in
a Synod at London vnder
e Syn. Lond. An. Anselme Arch-bishop of Can-
ca. 16. terbury, Anno Domini 1105.
zg. Britan. 70. 34. H. I. 3. And though the
Lawes of our Church be-
gan

gan then first (as farre as I yet can finde) to constrain our Country-men to giue *Endowments* to the Churches that they builded; yet we were taught before (by the Custome and Example of our precedent Auncestors, as well, as by our ~~due~~ ^{tie}, out of the word of God) to do the same as appeareth by many Presidents, whereof I will onely alledge one, (but aboue others, that most famous) of * ETHELWULPHS. ^{Altas} king of West-Saxony, who (in Adulphus.

D 4 the

the yeere of our Lord 855)

^p Ingulf. in ^{as} Ingulphus ^{Saxo}, and ^q Si-
^{Hist. Croil.} meon Dumelmen. report,
^q Sim. Du-
melms. ^{cita.} by the aduice and agree-
^{Antiquit.} ment of all his Bishops and
^{Brit. cap. 27} Nobility: Gaue, not onely

the tithe of the goods, but
^{Decimam} the tenth part of the Land
^{mansionem} through his Kingdom
^{vbi mini-} for euer, to God and the
^{mum sit.} Churches, free from all secu-
lar seruices, taxations, and
imposicions whatsoever:
In which kind of religious
magnificence, as our suc-
ceeding Kings haue also
abounded: so haue they
from

from ^f time to time, as well
by Parliament Lawes , as ^{f As appeal-}
by their Royall Charters, ^{reth in}
confirmed these and other ^{their seve-}
the Rights of the *Church*, ^{rall lawes,}
with many solemn ^{ly 15 times} ^{and name-}
and imprecations against ^{in Edw. 3.}
^{raigne.} ^{t See the}
^{all that should euer at-}
tempt to violate the same. ^{Stat. of 25.}
Therefore if these things ^{Edw. 1. in}
had not bin primarily due ^{Rastals A-}
vnto God by the rule of his ^{bridgment}
word , yet are they now ^{tit. Confir.}
His , and seperate from vs, ^{mat. 3. And}
by the voluntary gift and ^{Sententia}
dedication of our ancient ^{lata super}
Kings and Predecessours: ^{Chartas.}

as

as was the "tribute of a
^{• Nebe. 10.} third part of a shekell,
^{32.} which *Nebemiah* and the
 Iews, out of their free boun-
 tie, couenanted yeearely to
 giue vnto God for the ser-
 vice of his house. For, as *Saint*
^{• Actis 5.4.} *Peter* ⁺ saith to *Ananias* ;
 Whilst these things remai-
 ned, they appertained vnto vs,
 and were in our owne power :
 but now, when wee haue
 not onely vowed them, but
 deliuered them ouer into
 the hands and possession of
 Almighty God (and that,
 not for superstitious and
 idle

idle orders, but meerly for
the maintenāce of his pub-
like diuine worship, & the
Ministers thereof(they are
not now arbitrable, nor to
be revoked by vs, to the
detriment of the Church.

6 Churches being ere-
Churched and endowed : they and their li-
and their livings, were (as uings dedi-
I say) dedicated unto God,
God. First, by the solemne
vowe and oblation of the
Founders: then by the so-
lemne a&t of the Bishoppe,
who to seperate these
things from secular & pro-
phane
and

phane imployments, not onely ratified the vow and oblation of the Patron or Founders : but *consecrata* ted also the Church it self; vsing therein great deuotion, many blessings, prayers, works of charity, and some Ceremony, for sanctifying the same to diuine usses. Therefore also haue

^a See the 6. *Syn. Rom.* the ancient ^a Councils ad-
of 103 Bi- ded many fearefull *curſes*
shops (a-
bove 1000 against all such as should
years since) either violate it, or the
wholly a. Rights thereof.

laters of Churches & Church-rights. And see
many other to this purpose. *Burchar. lib. 11.*

This

This consecration, Master
Perkins calleth a Dedica-^{a Demonst.}
tion, but confesseth it to ^{Problem.}
haue beeene in use in this ^{tit. Tem-}^{plum sect. 3.}
manner, about the yere
of Christ 300. (which is
within the time of the Pri-
mitiue Church) onely he
admitteth not, that it was
then performed with *Cere-
mony* and the signe of the
Crosse; which heere I will
not stand vpon, nor to
shew the greater antiquity
thereof, (though I thinke
it may well bee prooued.)
For *Athanasius* being in
those <sup>In Epist. ad
Constant.
Imp.</sup>

those daies accused by the *Arians*, of ministering the Communion in a Church not *consecrated*, excused himself to haue done it

* *Histor. sue lib. 1. c. 30. & So- zom. lib. 3. cap. 25. Ni- ceph. lib. 8. cap. 50.* upon necessity. And * *Theo- doret reporteth*, that *Con- stantine* (then likewise) com- manded, all those that were at the *Council of Tyrus*, should come to * *Ælia*: and that o- ther should be assembled from all parts, for * *Consecratis- on* of the *Churches*, builded by him. Which sheweth it to be so notorious and ge- nerall an vse at that time, and

* *adversaria. i. consecra- re.*

and to haue such vniuersal approbation; as it could not, but haue a roote also from elder ages, though there cannot be many presidents found thereof, for that the Christians being then in persecution, might hardly build, or dedicate any Churches, but were constrained to vse priuat houses, and solitary places for their assemblies. Yet, euen those houses, hadde (as it seemeth) some consecration, for they were most commonly cal-
led

Ied * aedes sacra, Holy hou-
 * Euseb.in-
 orat.de lan-
 dib.Con-
 stant. ses, & haue left that name,
 (to this day) amongst vs,
 for our Churches, as a te-
 stimony of their sanctifica-
 tion, whereof I shal speake
 more anon. * Eusebius also

Ibidem.

saith: that insomuch as the
 Holy houses and Temples of
 that time, were thus Dedi-
 cated and Consecrated vnto
 God, the uniuersall Lord of
 all: therefore they received his
 name, & were called in Greek
 word, (in Latin, Dominica)
 the Lords houses: Which
 name, saith he, was not impos-
 sed

sed vpon them by man: but by
himselfe onely, that is Lord of
all. Of this word ~~mean~~ com-
meth the Saxon word Cj-
ric or Kyrk: and (by adding
a double aspiration to it)
our vsuall word Chyrch or
Church, as it were to put vs
euer in mind, whose these
Houses are: namely, the
Lords houses: like that,
which Iacob dedicating
vnto GOD, called (Be-
tbel:) that is, the house of *Gen. 28.19.*
God.

But both Church and
Church-livings were thus
E solemnly

solemely deliuered into
Gods possession; and there-
fore all ages, Councells
and Fathers (that euer I
yet haue met with) ac-
count them holy and in-
violable things. And heres
upon they are termed, Pa-

Chrys. hom.

18. in Act. tri monium Christi, Dos Eccle-
Cencil. Mo. ffe, Dos sponsa Christi, and
genu. ca. 7.

Sacra posseſſio, or Pradium
ſanctum. For, Every thing
that a man doth ſeparate unto
the Lord from the common
weſe, whether it be man, or
beaſt, or Land of his In-
heritance, is in holy to
the

the Lord : Leuit. 27.28. And in what sort I vnderstand the word *Holy*, I haue before declared,

7 As then the Law of ^{Holy rights} Nature, primarily taught ^{and Tem-} all Nations in the world to ^{ples how} giue these things vnto God : by ^{respected} so the very same Law, also ^{thens.} taught them that it was sacrilege and impiety to pull them backe againe : yea, the very heathē, counted the things thus feuered vnto their gods, to be ^{et} *sancta et inuolanda*. And *Saint Augustine* expoundeth, *San-*

Etum illud esse, quod violare
necas est. It is execrable
wickednes, to violate that
Bm.47.32. that is holy. Pharo would
not abridge the Priests of
their diet, or land : no nor
in the great famin. The ve-
ry Barbarous Nations of
the world, cuen by the in-
stinct of nature, abhorred
this impietie. Diodorus Si-
culus noteth of the Gaules,
that though they were a
people, above all others
most couetous of gold :
yet hauing abundance
thereof, scattered in all
parts

Biblioth.
hist. lib. 5.

g

parts of their Temples, to the honour of their gods: none was found so wicked amongst them, as to meddle with any of it. I could alledge a multitude of Heathen stories to this purpose. But I will not weave the wolen yearne of the Gentiles, into the fine linnen garments of the *Christians*; I meane, I will not mingle profane arguments, in a discourse of Christian piety. For the sheep that are of the fold of Christ, are tied

E 3 only

John 10. 3.

onely to heare his voice,
and to follow that, which
if they doe not, they are
thereby knowne to bee
Goats, and not of his fold.

How feare-
full a thing
it is to vio-
late the
Church.

8 The cause why I touch'd vpon this one he-
then Example, is to aggra-
uate the manifold sins of
vs Christians, in this point.
For if they that knew not
God, were so zealous of
the glory of their Idols:
how much more is it to
our condemnation, if wee
that know him, doe less regard
him? If it goe hard
with

with *Tyrus* and *Sydon* in the day of judgement that sinned ignorantly; how much harder will it bee with *Corasim* and *Berbsaids* that sin presumptuously; Especially with *Capernaum* that despiseth her Lord God and Master, *Iesus Christ* him selfe? What is to despise him; if to robbe him of his honor, be not despise him? Or what is to rob him of honour, if to take from him the things giuen him for maintenance thereof, bee not to rob him? Therefore

E 4 when

when the children of Israel withheld their tithes & offerings from the Levites, he crieth out in *Malacby 3.8.* That himself was robbed and spoiled: and was so highly offended therewith, that hee cursed the whole Nation for it. And to make this sin appeare the more monstrous, hee conuinceth the offenders therewith: not onely to bee violaters of his Legall ordinances, but euен of the very lawe of Nature, written in the heart of euery man. For, saith he,

will

Will any man spoile his gods ?
As if hee should say : Can
such a man bee found as
will, or dares commit that
sinne, that all the Nations
of the world, euen by the
instinct of nature, account
to bee so horrible and im-
pious ? *To spoile his gods :*
what his owne gods ? Some
were found, that now and
then aduentured to spoile
the gods of other Nati-
ons (yet not without pu-
nishment) but fewe or
none that I reade of (till
these latter daies) that
spoile

spoiled their owne gods, in apparent and *ouer* manner, as the Lawyers terme it. I count it not ouer and apparant, when we doe as *Ananias* and *Saphira* did; pinch & detract from God, somewhat of that we vowed to give: Nor, when we doe as the children of *Israell* heere did; withhold that which wee ought to pay out of our own goods (yet both these were heinous sinners, and dreadfully punished.) But I call it ouer & apparant, when

we

we throw our selues into a
more dangerous sinne, by
inuading openly the deuota-
tions of other men, and ta-
king that from God and
from his Church, (as *Abba-
lia* did.) which wee never
gaue vnto it, eu en the lands
and liuings thereof: yea,
the Churches themselues.

8 Doubtlesse we haue
much to feare in this point: *David's* zeal
For as it is a transcendent ^{for the} house of
sinne; so *David* labouring God,
to match it with a transcen-
dent punishment, bestow-
eth a whole Psalme, (*viz.*
the

This Psalme is alledged to this purpose by *Lu. 25* (who was martyred about *An. Cbr. 255.*) in inuicting particularly against these kind of sinners: such (expressly) as (who the houses of God in possession had taken to themselves) for that surely is the very center of the Psalme; and therein do all the lines and the Bishops predictions of the *Prophets* inuictives, incurrer, and *Spaine.* *Tom. Con-* First hee maketh a flat opposition between God and them: and therefore calleth them his enemies. Then he describeth the nature of these kinde of enemies: namely, that they are mur-
cil. 1. *marring*

muring enemies, as grudging, and envying at the prosperity of the Church; *Malicious enemies*: as hating, or hurting the service of God. *Proud enemies*, as lifting up their heads against God: ver. 2. *Craftie enemies*, as imagining how to beguile the Church. *Conspiring enemies*; as taking Counsell together against Gods secret ones (as the Prophet calleth them) that is, Gods seruants & Ministers: ver. 3. And lastly, *Confederate enemies*: as combining them selves

selues one by example of another, to perseuere in their course of wronging and violating the Church: *vers. 5.* Yet for all this, those against whom the Prophet thus enueigheth, did not that they desired. They discouered their malitious purpose by word of mouth, saying: *Let us take to our selues the houses of God in possession.* But they onely said it, they did it not. Their will was good, but their power failed. Our will and power haue both preuail.

led.

Ied: for wee haue got the
bouses of God into our posse-
sion: His Churches, his
lands, his offerings, his ho-
ly rights. We haue gotten
them, and led them away
captiue, bound in cheines
of yron: that is, so conuiced
and assured vnto vs, by
Deed, by Fine, by Act of
Parliament, as if they neuer
should returne again vnto
the Church. But heare what
David saith to those of his
time. Mark how he praieth
for them. Marke what
strange and exquisite pu-
nishments

nishments he designeth to them: and that in as many severall sorts, as there are severall branches in this kind of sinne.

First, hee praiceth, that God would deale with them, as hee did with the *Madianites*: ver. 9. That is, that as *Gideon* by Trumpets and Lampes, strooke such a terrorre in the night time, into the hearts of the *Madianites*, that the whole army fell into confusion, drew their swords one vpon another, were discomfited

fited, and 120 thousand of them slaine. So that God by his trumpets, the Preachers of his word, by his Lamps, which is, the light of the Gospell, would confound in like manner, the enemies and spoilers of his Church, that sleepe in the night of their sinne: And that hee would make them like *Oreb*, and *Zeb*, like *Zeba* and *Salmana*; *vers. xi.* All which were strangely ouerthrowne, died violent deaths, and beeing glorious Princes

F of

W. 1.

of their nations, became
like the filthy & loathsome
Dung of the earth: ver. 10.
And Judges 7.25. and 8. 21.

But doth the Prophet
stay here? no, he goeth on
with them: O my God, saith
he, make them like a wheel,
ver. 13. that is, wavering
and unstable in their ac-
tions: so as they may never
bring their purposes to an
end. Yea, make them ab-
ject and contemptible; like
the chaff that the wind scat-
tereth from the face of the
earth: ver. 13. Well, is hee
now

now satisfied? no. All this doth but whet his spirits to sharper imprecations. He now desireth that the very floodgates of Gods wrath may be broken open vpon them; and that the tempest of his indignation may rage at full against them: now he crieth out to God to consume them without mercy, yea and that in two terrible manners. One naturally, *As the fire burneth up the wood.* The other miraculously, *As the flame consumeth the mountaines:*

F 2 vers.

vers. 14. Persecute them evyn
so, (saith hee) with thy tem-
pest, and make them afraid
with thy storne. Make their
faces ashamed, O Lord, that
they may seeke thy name. Let
them be confounded and vex-
ed euer more and more, let
them bee put to shame and per-
ish: vers. 15, 16, 17. How
should the wit of man dis-
couer and prosecute a sin
in more vchement and hor-
rible manner? Or, what
shall make vs to abstaine
from such haughty sinnes?
if all this preuaile not.

Well

Well, if to take the houses
of God into possession, beci
thus? take them that will
for mee.

9 You see how David in
this his sacred fury, was of our Sau.
admirably carried against our to the
house of God.
this sinne. Well therefore And of the
might hee fay: *The zeale* parts of the
of thine house hath eaten me Temple.

vp: Psal: 69:9. Yet, he spake
it not of himselfe alone:
but in the person also of
our Sauiour Iesus Christ,
who in prosecution of
David's zeale, did that in
this case; that hee never

F 3 did

did at any time else in all his life. In all other cases he shewed himselfe like the Pascall Lambe, that every body did eat and devoure at pleasure ; and like the sheep that was dumbe before the shearer, cuen when his very life was taken from him. But when he saw the golden steece to be taken from the house of God ; that is, when hee saw the Church his beloued spouse, deprived and spoiled of the honour, reverence, dutie and ornament, that belonged

longed to her : Then, as
David did, he groweth into
a sacred fury; he leaueth
the mildnesse of the Pascall
Lambe, and taketh vpon
him the fiercenesse of the
Lion of Iuda. Then he be-
ginneth to bestir him, and
to lay about him. He whip-
peth out them that pro-
phaned it; driueth out their
sheep & their oxen, though
they were for the sacrifice;
and overthroweth the ta-
ble of the mony changers;
John 2.14. He would by no
meanes indure such vngui-

*Mar. 21.12**Mar. 11.17**Luke 19.45*

F4 pery

trumpery to bee in his Fathers house, nor his Fathers house to made an house of Merchandise ; but , much lesse then , that merchandise should be made of his Fathers house it selfe. O fearefull and most inhu mane sinne , *borresco referrens.*

But ere I depart from this place of Scripture ; let me note one thing more out of it, for the greater reverence of Churches : that although our Lord bee never said, to have cast these

¶

things

things out of the Temple; yet, in truth, they were not in the Temple it selfe, but in the outward court or yard thereof. For within the inward parts of the Temple, (namely, the first, and second Tabernacles) did no man enter, but the *Leuite Priests*: and of them also, none into the second Tabernacle, but the High Priest. Therefore, although our Sauiour Christ, were a Priest for ever after the order of *Melchisedeck*: yet because hee was

Numb. 18.5.
Ebr. 9. 2,3,
4,5, &c.

was not a Priest of Levy: but of the Tribe of Juda (of which Tribe Moses spake nothing touching the Priesthood: Heb. 7. 14.) Itake it, that he never came within these parts of the Temple: Law, & not nor where the sacrifice was, to break it. but frequented only *Ariana* (doubtless) he obserued the rules thereof, and the quality of his Tribe. ^b See the forme of the Temple in *Arias Montan*: *Antiquit. Iudic* lib. 1. artic. 1. and in the *Genesia* Bible, 1. *King* cap. 6. and marke well both it, and the notes vpon it; for I find them (above others) most agreeable to the Scriptures, and rely not vpon the figure of the Temple in *Adricomius*, without good examination; for I perceive he hath misplaced some things thereto. *Adricomius* . 137 .

populi

populi, the outward court
from the Temple. For into
this only, the people before. See the
text: to worship, pray, and, note^(a)
heare the word of God ex-^{among the}
pounded, not passing fur^{for said}
ther toward the Temple
and in the middest where
of (the^d brazen stage which
Salomon praid vpon) was <sup>d 2. Chron.
6.13.</sup>

erected. Yet, this very
place, this court, or out-
ward yard, would not our
Sauinour permisgo be pro-
phaned; neither with mar-
ket matters, nor with car-
rying so much as a burthen

or

or vessel through it: *Mark.* *11.16*: For though it were not so *Leuetrically* holy, as the Temple: yet it was dedicated to God, with the Temple: And taken often in the new Testament; for the Temple: as in the places before alledged: And *Acts 3.2,3*: By which reason the very Churchyards themselves (being Dedicated with the Churches, and the principall soile thereof as an old Statute witnesseth): seeme also to haue in them a certaine kind

*Stat. No
Rectores
proferuant
arbores in
Cimiterio.*

kind of *Sanctification*: and are not therefore to bee abused to secular and base imployments: as not onely the Ancient Fathers, by the Canons of the Church: but the present Lawes of the Land, haue well prouided for them.

10. But some will say, that the *sanctification* of More of the Temple was *Leuiticall*, and therefore abolished, how farre and not to bee applied to our Churches. I answere, on of the Temple was sanctified the Temple is abolished: or remaineth to our Churches.

vnto

two three fumelions, which also had three seuerall places assigned to them. The first, belonged to the Divine presence; & had the custody of the Holiest types thereof, the Oracle, the Ark, the Mercy seat, &c. and was therefore called *Sanctum Sanctorum*, or the Holiest of all. The second, was for ceremoniall worship & atonement: namely, by sacrifice, oblations, and other Leuticall rites: the place thereof being the the *Sanctuary*, (wherein were the Holy vessels.) and the

the Court of Priests, where-
in the Altar of burnt sacri-
fice did stand. The *third*,
was for simple worshippe,
praier, and doctrine (with-
out any pompe or cere-
mony:) and the place of
this, was the *outward Cours*,
(called, * *Atrium populi*, and ^{1. Cbr. 4.9.}
* *Salomons portes*;) which ^{¶ 6. 12.}
therefore had in it no ^{* Acts 3.1.1} Cer-
emoniall implemente at
all.

The *two* first of those
functions, with the places
belonging to them; were
indeed particularly appro-
priat

priate to the Law. For, they
were Ceremoniall, Mysticall,
Secret, Leuiticall, Iudaicall,
and Temporall. Ceremoniall,
as celebratated with much
worldly pompe, Mysticall,
as signifying some spiritu-
al things. Secret; as either
performed behinde the
Veile, or Curtaine: or else
sequestred & remote from
the people. Leuiticall; as
committed only to the ad-
ministration of that Tribe.
Iudaicall; as ordained only
for the salvation of that
people. And Temporall, as
instit-

instituted onely for a sea-
son, and not to continue.
But the *Sanctification*, of the
third *function*, and of the
place thereto appointed,
was directly contrary in al
the points alledged to the
former two. *First* (as I said
before) it was for *simple*
worship, *Praier*, and *Do-
ctrine* which were there to
be performed and deliue-
red in all *sinceritie*, without
any *ceremony* or *ceremoniall*
implement vsed therein.
Secondly, there was no mat-
ter of *mystery* therein to be

G scene:

scene: but whatsoeuer was mysticall in the Law, or the Prophets, was there expounded. *Thirdly*, nothing there, was hidden or secret from the people, but acted wholly without the *Veile*, and publikely for every man. *Fourthly*, it was not appropriate to the *Leuites*, but common alike to all the Tribes. *Fifthly*, not ordained for the *Ierkes* particullarily, but for all Nations in generall. And *lastly*, not to endure for a time, (as those other two of the Law)

Law) but to continue for
euer : euen after the Gen-
tiles were called as well as
the Jewes: that is, during the
time of the Gospell, as well
as the Law. Therefore,
saith God , by *Iaiaſ the*
Prophet, cap. 56.7. My house
ſhall bee called an house of
Praier, to all Nations. Hee
faid not, an *House of Sacrifi-*
ſe to all Nations: for the
Sacrifice ended, before the
calling of the Gentiles, and
ſo they could haue no part
thereof. Nor an *House of*
Praier for the Jewes onely,

G 2 for

for then had the *Gentiles* (when they were called) been likewise excluded. But an *House of prayer to all Nations*, that is, *Iewes and Gentiles* indifferently: which therefore, must haue relation to the times of the *Gospel*. And consequently, the *sanctification* of that house, and of that *function*, is also a *sanctification* of the *Churches* of the *Gospel*.

We read not therefore, that Christ reformed any thing in the other two *functions* of the *Temple*; for they

they were now, as at an end. But because this third function was for euer to continue to his Church: therefore hee purgeth it of that that prophaned it; restoreth it (as hee did mariage) to the originall sanctie : And that the future world (which was the time of the Gospell) might better obserue it, then the precedent, and time of the Law had done; hee reporteth, and confirmeth the decree, whereby it was sanctified: *It is written, saith*

G3 he,

he, (as producing the record and wordes of the foundation). *My house shall bee called an house of praier to all people.* Hee saith, *My House*, as excluding aliother, from hauing any property therein; for, God will bee loynt-tenant with no man. And it shall bee, *An house of praier for all people*: that is, publike for euer; not priuate, nor appropriate to any: nor a *denne of theenes*; that is, no place of Merchandise, or secular businesse; as Saint Jerome

ex-

expoundeth it. It must not be an Impro priation ; no man can, or may hold it in that kind.

The time also when our Sauiour pronounced these words is much to the purpose as it seemeth to mee. For it was after he had turned out the oxen & doves; that is, the things for the Sacrifice. As though, he thereby taught vs, that when the *Sacrificall* function of the Temple was ended : yet the *sanctification* thereof, to bee an house

of prayer, for euer remai-
ned.

Saint Paul
main-
tai-
ned the re-
verence of
the Church.

¶ This doctrine of our
Saviour, is continued vnto
vs by *Saint Paul*; who, see-
ing the *Corinthians* to pro-
fan the Church with eas-
ting and drinking in it :
though much good might
follow thereby, (being or-
derly done) as the increa-
sing of amity , and the re-
lief of the poore ; yet be-
cause it was against the re-
verence of the place : hee
not onely reproueth them
for it , demanding if they
had

had not houses to eat and
drinke in at home, but ska-
ring them also (by shewing
the daunger they were fal-
ling into) hee speaketh to
them as with admiration:

Despise ye the Church of God? *1 Cor. 11.*
As if hee should say, is¹²⁰
your religion now come
vnto that? or is that your
Religion, *To despise the place*
that God hath sanctified vnto
himselfe; by making it,
as Saint Jerome faith, *Tri-*
clineum epularum, a ban-
queting house. God won-
dered in *Malachy*, that
any

any should spoile their gods. And the holy Ghost heere wondereth, that any should despise the materiall Church: for so Saint Jerome expoundeth it. Thus both of them wonder at one & the same thing: that any man should be so irreligious, as to profane the reuerence due vnto God, and that that is his.

The zeale
of some of
the Fathers
to the
Church.
*Serm. de
temp. tom.*
10. 233.

12 So precise therefore were the Ancient Fathers in this point, that, that meeke Saint of God, Saint Augustine, would by no meanes

meanes endure that any should vse clamors, or da-
cing within the ~~virg~~ of the
Church. Yea, he termeth
them, *Miserable and wret-
ched men that did it.* And de-
nounceth against them,
that *If such came Christians
to the Church, they went Pa-
gans home.* But when the
Church it selfe came to be
abused! Oh, how Saint
Ambrose taketh it, euен a-
gainst the Emperour him-
selfe, great *Valentinian* that
required it for an *Arian*: O
(saith hec) let him aske that
is

Ad Mart. collinam so-
 rorem: Epist. 33. us mine, my lands, my goods,
 and whatsoever I posseſſe, I
 will not deny them; yet are
 they not mine, but belong to
 the poore. Verum ea quæ di-
 uina sunt, &c. saith hec, but
 those things that are Gods,
 are not ſubiect to the authorie
 of the Emperour. If my
 lands (I ſay) be deſired, enter
 them a Gods name; if my body,
 I will carry it him; if hec will
 bane mee to prison, yea, unto
 death, it pleafeſth mee well, I
 will not defend my ſelſe with
 multitude of people, neither
 will I ſlie to the Altar, deſ-
 ring

ring my life ; but with all my heart will die for the Altars.

And after , in speaking of the impious Souldiers : O

In fine eiusdem Epist.
that God (saith hee) would

turne their bands from vio-

lating the Church , and then

let them turne all their wea-

pons upon mee , and take their

fill of my bloud. And many

such excellent speeches he

hath for the sanctity of the

Church , and of the reue-

rence due vnto it , in his Ora-

tion , *De Basiliois tradendis.*

My purpose is to bee short ; I will not therefore

now

now enter any further into the authorities of the Fathers: or meddle with the Councils and ancient Canons of the Church which abound so in this kind of zeale, and haue established it. (against the *Eufasthians*, *Messalians*, and *Fraticelli*,

*Heretikes *heretikes: and all other which con- temned the enemies thereof) with Churches. so many examples, admonitions, exhortations, precepts, threatenings, curses, and excommunications: as it requireth a booke alone to repeat them.

It

13. It seemeth a small ^{not to be} sacrilege thing to daunce in the suffered in Church-yard, or to eat ^{the least} and drinke in the Church ^{things.}

But *sanctification* (faith *Ierome* speaking on this matter) consisteth also ^{Coment. in} *euen in the* ^{2. Cor. 11.} *small things.* Therefore *Ecclesias* ^{22. tom. 9.} *aduise*th *vs.* that ^{Eccles. 25.} *we give not the water passage,* ^{27.} *no not in a little.* For he that oponeth the waters but a little, knoweth not how great a breach they will make at length. So is it to make an entrance into sin, or to breake thereuerence of

of holy things in trifles.

Therefore God punck
shed seuerely the perty of
fenders in this kind : not
Corab onely and his com-
pany , that inuaded the
high function of the Priest-
hood : but euen him that
gathered the stickes on the
Sabath day: *Numb. 15.34.*
And poore *Uzzab* himselfe
(whom *David* so much
lamented) that did, as it
were, but stay the Arke from
shaking, (*2. Sam. 6.6.* and
1. Chron. 13.9.) and yet died
for it, because his hand was
not

not sanctified to that purpose.

14 I conclude this point with the saying of *Salomon*, *Pro. 20.25.* (and let al men consider it:) *It is a snare for a man to deuoure that which is sanctified, and after the Vowes, to enquire.* A Snare hath three properties. First, to catch suddenly. Secondly, to hold surely. Thirdly, to destroy certainly. So was *Uzza* taken ere hee was aware: hee did but touch the *Arke*, and presently hee was catcht.

H King

King *Uzziah* did but meddle with the incense, and presently the *Leprosie* was on his face: 2. Chron. 26. 19. *Jeroboam* did but stretch out his hand against the Prophet, and presently it withered: 1. King. 13. 4. And as a man falleth suddenly into it: so is it as hard to get out. *Uzza* died in it presently. *Uzziah* languished in it all his life, and then died in it also. *Corah*, *Dathan*, and *Abiram*, were no sooner caught in this snare, but it held them so surely, as when

when all *Israel* else fled and escaped; they, & their companions (most miserable men) were detained in it, to their notorious destruction.

I might here take iust occasion to remembet what hath happened to many in this Kingdom, that became vnfortunate after they medled with Chur-ches, and Church-livings, But I will run into no par-ticularities. Let those men, and those families, which are *unfortunate* (as weo

H 2 terme

terme them) consider, whether themselves, their Fathers, or some of their Ancestors, haue not been scattered in this snare.

And let the *Proprietaries* of Parsonages also well consider these things. For, if *Vzza* died, that did but touch the Arke to saue it: what shal become of them that stretch out their hands against Churches to destroy them? If the *sticke-gatherer* was stoned, for so small a prophanation of the *Sabbath*; what shall they

they looke for, that by de-
stroying the Churches, de-
stroy also the Sabbath it-
selfe, (in a manner) as ta-
king away the place ap-
pointed to the publike
sanctification thereof. And
if *Corah, Dathan and Abi-*
ram, offended so hainous-
ly, in medling with the
things of the Leuiticall
Priesthood, though they
employed them to the ser-
vice of God : what haue
they to feare, that usurpe
the things of the Gospel, &
peruert the wholly to their

H₃ own

owne vse, from the seruice
of God? Yea, that pollute
his Churches and houses
of prayer to seruile & base
offices: leaving the Parishi-
oners vncertenly provided
of diuine seruice, to the de-
strukcion both of the Priest-
hood it selfe, and of the ser-
vice of God in generall.

A surmise
answered.

113. But they will com-
fort themselves with this:
that though the Churches
bee sanctified to some pur-
pose, yet the sanctity there-
of differeth from *Levitically*
sanctification: and that God
doth

offerings withholden, &c.)
in the Courts spiritual. They
then that out of the one
part of the Statute will haue
them temporall, are by the
other part inforced to con-
fesse them still spirituall,
and so to make them like
a Centaure : *proleui biformem.* It were very hard (in
my understanding) to
ground a point of so great
consequence, vpon subtill-
tie of words, and ambigu-
ous implications, without
any expresse letter of Law
to that purpose, especially,
to

to make the Houses and
offerings of God, temporall
Inheritances. But I see it
is a Law question in my
^{27 Term. Pas.} Lord ^a Dier, whether tithes
 An. 7. Edw. be made Lay or Temporal
 6. Assise fol. by any words in those Sta-
 83. b. tutes. And therefore I must
leauue this point to my Ma-
sters of the Law, who haue
the key of this knowledge
onely in their owne custo-
dy. Yet I thinke I may bee
so bold, as to say thus
much out of their owne
^b Dolt. & ^a bookes, that a Statute, di-
 S. 1. Edw. cap. 6. rectly against the Law of
 God,

God, is void. If then *Tithes*
be *things spirituall*, and due
de iure diuino, as many great

‘*Clarks, Doctors, Fathers*,’ See *Age.*
some *Councils*, and (that *Ser. 215. de*
euer honorable Judge and *Temp. Ho.*
Oracle of Law) my Lord *most Cano-*
Coke himselfe in the *second nitts.*
part of his^d Reports affirme *Montisc. 3.*
them to be: I canot see how *cap. 50.*
humane laws should make *gunt. cap.*
them *Temporal*. Of the same *38. alias*
nature therfore that origi- *10. &c.*
nally they were of, of the *sort choles*
same nature do I still hold *spiritual, &*
them to cōtinue: for *manēte* *due de iure*
subiecto, manet cōsecratio, ma- *Euesq; de*
net *fol. 45.* *Winch. case*

not dedicatio. Time, Place, and Persons, do not change them, as I take it, in this case. Nabuchodonosor took ^{far off; ut} the holy vessels of the ^{eadem temp.} Temple, hee carried them ^{poris periodo} (viz. an. 68) to Babylon, hee kept them ^{post creptas} there all his life, and at last ^{per Nabuc} & H. 8. res left them to his sonne and ^{temporum} grandchilidren: but all this ^{stirps viris} while, the vessels still re- ^{que regia} extincta sit, mained holy. Yea, though ^{imperium} they were comne into the ^{sublatum,} hands of those that were ^{& ad alia gentes de-} solutum. Ulterius igitur speremus. Cyrum no- strum Iacobum regem (qui sceptra dissidentia. compescuit) reffectionis etiam minus aliquando aggressum.

not

not tied to the ceremonies of the law, and at length into the hands of them that had them by a lawfull succession from their Fathers and Grandfathers: yet as soone as they beganne to abuse them to prophane uses; that very night Belshazzar himselfe died for it, the line of *Nabuchodonozor* (that tooke them from the Temple) was extinct, and the Kingdome translated to another Nation:

Dan.5.2.

17 Happily also, *Lucy*
Appro-

A third sur. *Approprietatis* comfort
mifcanswe- themſelues, that they may
red.

hold these things by exam-
ple of Colleges, Deanes
and Chapreis, Bishops of
the land, and of diuers of
our late Kings & Princeſ.
Besote I speake to this
point, I take it by protesta-
tion, that I haue no heart
to make an Apology for
it. For I wish that euery
man might drinke the wa-
ter of his owne well, eate
the milke of his own flocke,
and liue by the fruit of his
owne viheyard. I meane,
that

that every member might attract no other nutriment, but that which is proper to it selfe. Yet are they greatly deceived, that draw any iuse of encouragement from these examples. For all these are either the Seminaries of the Church, or the Husbandmen of the Church, or the Fathers and Nurses of the Church: all *de familia Ecclesiæ*, and consequently, belonging to the care of the Church, and ought therefore to be sustained by it: for

I Saint

Saint Paul saith : *Hee that provideth not for his owne, and namely for them of his house-hold, he denieth the faith, and is worse then an Infidell :*

¶ *Al Church t. Tis. 3. 13. Therefore be-
seuenes were at first paid to Bi-
shops, and by them distributed to the
poore, &c. after the Bi-
shops were to haue a fourth
part of all tithes. Per Cunctis, Adulterium, Magna
Tribur. Haust. &c. Et per Cunc. Tarracone, the
third part.*

sticall

thickall livinggs; and **Tittes** ^bPlowd. in
particularly. And this fee- <sup>Quare imp-
per Grenad.</sup>
meth to take some ground <sup>L.Coke Re-
out of the word of God. <sup>port. part. 5.
fol. 15.</sup></sup>

For the prouinciall **Lauites**
(as I may terme them)
whom ^cDavid leuued frō ^{1.Chr.26,}
the Temple, and placed 30. & 32.
abroad in the countrey to
be Rulers of the people, in
matters pertaining to God,
and the Kings busynesse, (that
is, Spiritually and Temporal-
ly:) had choirportions of
sicles notwithstanding, as
well as the other **Lauites**
that ministred in the Tem-
ple.

I 2 ple.

ple. Now, that the King is
 b See Plow- b *Persona mixta*, endowed
 den in *Quar. Imp.* as well with Ecclesiastical
 per Gren. authority, as with tempo-
 don. Et Lo. ral: is not only a solid po-
 Coke de In- sition of the common Law
 re Regis of the Land, but confirmed.
 Eccles. part 3.
 vnto vs by the continuall
 practise of our ancient
 Kings, euer since, and be-
 fore the Conquest, euen in
 hottest times of popish
 fervency. For this cause at
 their coronations, they are
 not onely crowned with
 the Diadem of the King-
 dome, and girt with the
 sword

sword of Justice, to signify their Temporal authority, but are anointed also with the ^{oile} of Priesthood, and clothed, *Stola Sacerdotali*, ^{Reges sa-} and ^{oro oleo un-}
^{veste} *Dalmatica*, to de- ^{eti, sunt} mōstrate this their Ecclesi- ^{spiritualis}
asticall jurisdiction, where ^{jurisdicti-} by the King is said in the ^{onie capa-} Law to be *Supremus Ordinis* ^{ces 33. Ed.} ^{3. tit. Aide}
parius, and in regard there- ^{do Roy 103.} ^{Ex Domo.}
of, amongst other Eccles. *Coke Repor.*
part. 5.

⁴ *Dalmatia est vestis, qua modo utuntur omnes diaconi ex consuetudine in solennitatibus. ut 70. distin. de ieiunio. Antiquitus tamen, sine concessione Pape, nec Episcopis, nec Diaconis licet uti hac veste. Distinct. 23. cap. Omnes filios. Praecess.*

I 3 siasticall

spirituall rights, and prerogatiues belonging vnto
 22 Edw. 3. him, is to haue al the *Tribes*
lib. Assis. (through the Kingdome).
Plac. 75.

L. Cok. par. in places that are out of
 5. fol. 15. a. any Parish, for some such
As Ingles- there be, and namely, *di-*
wood, &c. *ut pater an. viers* *Forrests.* But for all
 18. Edw. 1. this: *O!* that his Maiestie
inter petit. *ones coram* would bee pleased to re-
membr Syon in this point.
ad Parlia-
mentum.

18 I grow too tedious;
 The danger yet before I close vp this
 that Proprietary discourse, let mee say one
 etaries of thing more to the *Proprie-*
 Parsonages *stand in.* *aries of Churches,* that
 happily, they hitherto
 haue

hau^t not dreamed of. And that is, that by having these Parsonages, they are charged with Cure of soules, and make themselves subiect to the burthen that lieth so heauily vpon the head of euery Minister: to see the seruice of God performed, the people instructed, and the poore relieved. For to these three ends and the maintenance of Ministers, were Parsonages instituted, as not onely the Canons of the Church, but the booke^s of the Law, and

and particularly the Statutes of 15. R. 2. cap. 6. And 4. H. 4. ca. 12. doth manifestly testify. And no man may haue them but to these purposes, neither were they otherwise in the hands of Monasticall persons, nor otherwise giuen to the king by the Statute of dissoluti-

See the ex- on, then in as large and ample manner, as the governors of these words

In L. Coke, part. 2. fol. 49. And note also that Parsonages appropriate, are not mentioned in that Statute of 27. H. 8. and the word (tithes) there seemeth to be meant of tithes belonging to the bodies of the Monasteries; not of Parsonage tithes. Ideo quare how the King had them before the Statute of 31. Regn. Ric.

of

of those Religious houses bid them, nor by him contucci'd otherwise to the subjects. For, *Nemo potest plus iuris in aliam transferre, quam ipse habet:* No man may grant a greater right unto another, than hee hath himselfe. And therefore, goe where they will, *transcurrit cum onere,* they carry their charge with them. Upon these reasons Proprietaries are still saide to bee ^b Par-
Person in-
person. sons of their Churches, and vpon the matter, are as the Incumbents there.

For the monastical persons and Prioresses that could not performe the diuiue seruice, were notwithstanding the Incum-bents of their Chur-ches: and lay Approp-rietaries thereof, and the Chur-ches by reason of this their incumbencie, are full and not void. For otherwise the Bishop might collate, or the King present a Clarke (as to other Churches) as it seemeth by the arguments of the Judges in the case between Grondon & the Bishop of Lincoln in M^t Plowdens Coment. where it is also claiming vnder their right, ought also to bee subiect to the same burthens. There is yet no expresse law made to take away the Bishops iurisdictions, over Churches appropriate, (that I can finde.) Ideo quare how it excep-deth.

shewed,

shewed, that the Incum-
bencie is a * spirituall fu-
ction, and ought not to be ^{See Dier.}
conferred vpon any but ^{Trin. 25.}
spirituall persons, and such ^{H.8. fol. 58.}
as may themselves doe the ^{pl. 8.}
divine Seruice, and minister the Sacraments. There-
fore, Dier, L. Chiefe Justice
of the Common Pleas,
there said, that it was an hor-
rible thing, when these Ap-
propriations were made to
Prioresses and houses of
Nunnes, because that (al-
though they were religi-
ous persons, yet they could
not

not minister the Sacra-
ments and diuine Seruice.
Implying by this speech of
his, that it was much more
horrible for Lay-men to
hold them, that neither
could doe these holy rites,
nor were so much as spiri-
tuall persons to give them
colour for holding of spi-
rituall things. Therefore
Seriant Rastal, also termeth
it a *Wicked thing*, complai-
ning (in his time) that it
continued so long, to the
Hinderance (he saith) oflear-
ning, the impoerishing of the
Minis-

**Termes
of the Law
in verbo
Appropria-
tion.*

Ministry, and to the infamy of
the Gospel, and professors
thereof.

My Lord Coke also in the *Levesque*
second part of his *Reports*, ^{de Willm.} *Chesters*
saith, that it is recorded in *catech.* ^{lib. 44}
History, that there were ^{b.}
(amongst other) two grievous
persecutions, the
one, under *Dioclesian*; the
other under *Julian*, named
the *Apostata*: for it is record-
ed, that the ^aone of them, ^{Diocles.}
intending to have rooted ^{vide Ensch.}
out all the Professors and ^{bisf. eccl. lib. 7. cap. 3.}
Preachers of the word of ^{lib. 7. cap. 3.} *Nicopol. L. 7.*
God, Occidit omnes Presbyt. ^{cap. 3.}

28. But this notwithstanding,
 29. Religion flourished,
 30. for *Sanguis Martyrum est
 semen Ecclesie*. The blood of
 31. the Martyr is the seed of the
 32. Church, and this was a cruel
 33. and grievous persecution,
 34. but the persecution ended
 b. Iuli. vide the ^b other, was more grievous and dangerous, Quia
 Theod. hist. lib. 2. cap. 6. & Niceph. (as the History saith) cap. 10
 & Niceph. lib. 10 cap. 5. etc. in presbyterium. He de-
 stroyed the very order of Priest-
 hood. For he robbed the
 Church, and spoiled spiri-
 tual persons of their rea-
 lmes, and took all things
 from

from thame whereof they
should hide. And vpon this,
in short time, infued great
ignorance of true religion,
and the seruice of God, and
thereby great decay of
Christian profession. For
none wil apply them selues
or their sons, or any other
that they haue in charge,
to the study of Divinitie,
when after long and painfull
full study, they shall haue
nothing wherupon to live. Thus saith my Lord
Coke, in his owne words, vnto his sonnes
I alledge these Legall
authorites.

authorities, and leave Di-
vinity, because the *Appre-
priatees* of Parsonages
(which shield themselves
under the target of the
Law) may see the opinion
of the great Lawyers of
our owne time and Reli-
gion, and what the bookes
of the Lawe haue of this
matter, to the end, that we
should not hang our con-
sciences vpon so dangerous
supposition, nor put too
great confidence in the
equity of Lawes, which we
daily see, are full of imper-
fecti.

fection, often amended, often altered, and often repealed. O how lamentable then is the case of a poore *Proprietary*, that dying, thinketh of no other account, but of that touching his *Lay vocation*, and then comming before the iudgment seate of Almighty God, must answer also for this *spirituall function*. First. It is said why he medled with it, not in my *Diue* in the case of a common person, that the seruice or a cure is a spirituall administration, and cannot be leased, and that the seruice is not issuing out of the personage, but annext vnto the person.
36. H. 8. fol. 5 8d. pl. 8.

K

being

being called vnto it. Then,
 Proprieta. why (medling with it) he
 ries which did not the dutie that be-
 haue Vicars endowed, longed vnto it, in seeing
 thinke the Church carefully ser-
 themselues ued, the Minister thereof
 thereby dis charged : sufficientlie mainetained,
 but though and the poore of the
 the Vicar be the Parish faithfully relea-
 sons depu- ued. This I say, is the
 ty to doc the diuine vse whereto Parsonages
 Seruice, yet were giuen, and of this
 a superior care there- vse wee had notice before
 of resteth
 still vpon the Parson himselfe, and the surplu-
 sage of the profits belongeth to the poore, as
 appeareth by the whole body of Fathers, Do-
 ctors, Counsels, &c.

WE

we purchased them: and therefore, (not onely by the lawes of God and the Church, but by the Lawe of the Land, and the rules of the Chancery, at this day obserued in other cases) wee ought onely to hold them to this vse, and no other.

19. It is not then a work of bounty and benevolence to restore these appropriations to the Church, but of duety and uings. necessity so to doe. It is a worke of duty to giue that

vnto God: that is God's, Mat.

22.2. And it is a worke of necessity towards the obtaining remission of these sinnes. For Saint Augustine faith, *Non remittetur peccatum, nisi restituatur ablatum cum restitui potest: The sinne shall not be forgiuen, without restoring of that which is taken away, if it may be restored.*

It is duety, iustice, and necessity, to give them backe vnto God. For if Judas (who was the first president of this sinne) were a thiefe, as the Holy Ghost

Ad Macc.
dorium
Epist. 54.
20.2.

Iob. 12.6.

termeth him, for imbeas-
sing that which was com-
mitted vnto him for the
maintenance of Christ and
his Disciples, that is of the
Church: by the same rea-
son, must it also be the cu-
ry to withhold these things
which were given for the
maintenance of the Church
and Ministers of Christ.
And hercin it is a degree a-
bove that sinne of *Iudas*, as
robbery is above theft: for
Iudas onely detained the
money (deliuered vnto
him) closely and secretly;

K 3 but

but wee and our fathers,
haue inuaded Church-li-
uings ; and taken them
(as it were by assault) euen
from the sacred body and
person of the Church.

It is a great sinne to
steale from our Neigh-
bour ; much greater(euen
sacriledge) to steale from
God . If it were so hainous
a fact in *Ananias* to with-
holde part of his owne
goods , which he pretensi-
ded hee would giue vnto
God , how much more is
it in vs , presumptuously
to

to reave that from God,
that others haue alre-
die dedicated and deli-
uered vnto him. *Salo-* pre. 28.24.
mon *faith* ; *Hee that rob-*
beth his Father and his Mo-
ther , and *faith* , *it is no*
sinne , *is the companion of*
[a murtherer, or] him that
destroioeth. *But he that pur-*
loineth the things of God,
robbeth his Father, and he
that purloineth the things
of the Church , *robbeth*
his mother. *And therefore*
that man is a companion
of the destroier.

K 4 The

•Synod. 5.

Rom. 218.

Episcop.

An. 502.

Conc. Val.

An. 855.

ss. 9.

Conc. Rom.

100. Episc.

Anno 1063

Conc. Rom.

5. Anno

1078.

Conc. Pa-

lent. An.

1188. Conc.

Oxon. Ge.

ne. Ang.

Anno 1222.

The fathers, the Doctors, many great Councils, and ancient Lawes of the Church, command, that things taken from the Church, should be restored. And the Church by her Preachers and Ministers continually entreateth, urgeth, and requireth all men to doe it. They therefore that doe it not, are. Ang.

A strange change: the Israelites gave their owne goods so abundantly to the seruice of God, that Moses was forced to restraine them by proclamation:

Exod. 36. 5. but now nothing can moue us to giue God that which is his already,

they

they refuse to heare the Church: And then our Sa- our Christ , by his owne mouth , denounceth them ^b to bee as Heathens and ^b *Qui sub. nomine fide- lium, agnac opera in fide- lium. His- ron. ibid.* Publicans, that is, excom- municate and prophane persons. If he refuseth (saith our Sauiour) to heare the ^c *Church also, let him be unto thee as a heathen man, and a publican. Mat.18.17.*

It is a fearefull thing the Church not to heare the ^c *Church,* doth not command but much more , not to it till we make a par- liament law for it, but the law is made already by Christ himselfe.

heare

heare Christ himselfe.
 Christ hath giuen vs a per-
 petuall Lawe and Com-
 mandement , touching
 things belonging to God:
*That wee shold give them to
 God.* If we breake this Law,
 we breake a greater Lawe
 then that of the *Medes* and
Dan.6.15. the ^a *Persians* : and there-
 fore marke what the holy
 Ghost concludeth vpon
 vs ; *Euery person that shall
 not heare this Prophet
 (Christ Jesus) shall bee de-
 stroyed out of the people.* *A&T.*

3.23.

20 To

20 To conclude then, as The con-
the *Philistims* made hast to clusion.
send home the ^b Arke of ^b *Ex.13.11*
God ; and the *Egyptians*
to ridde them selues of the
‘people of God : so let vs. ^{Ex.13.31}
ply our selues to render
unto God his Lands and
Possessions with all speed.
Otherwise , as he strucke
the *Philistims* with *Emrods*
secretly , and the *Egypti-
ans* with manifold scour-
ges openly , so onely him-
selfe knoweth , what hee
hath determined against
vs.

And

And thus I end, with
 the saying of the blessed
 Saint Cyprian, *Nec tene-*
 Cypr. Ser. 5. *ti iam, nec amari Patri-*
^{delaps. in} *monium debet, quo quis ex-*
deceptus, et) virtus est. Wee
must now neither hold that
Patrimony, or living, (no)
nor so much as take pleasure
therein, whereby a man is
entrapped and brought to de-
struction. And with that
 other of the noble Saint
 Lib. de Her. *Augustine;* With what face
 cit. per Ifid. *canst thou expect an infe-*
ritance from Christ in Hea-
uen,

wen, that defrauded Christ in
thy inheritance beere on
Earth? Therefore

Giue vnto Cesar the things that Mar.12.17
are Cesars, and vnto God the
things that are Gods.

Ω



An Epilogue.


 Ardor mee good Reader, though I haue neither sa-
 tisfied thee, nor my
 selfe, in this little discourse. It
 is hard to bring a great waf-
 fell into a small creeke, an
 argument of many heads and
 branches, of much weight,
 variety and difficulty, in
 so a fewe pages. It may bee
 thou thinkest the volume
 bigge enough for the successse
 that

so. v. 1.
vers. 3.

that Bookes of this nature are like to haue. I reiect not thy judgement, yet would I not haue others thereby discouraged from pursuing this cause: for though Peter fished all night and got nothing, yet bee made a great draught unlooked for in the morning. Hee that directed that net, giue a blessing to all our labours. For my owne part (if I catch but one fish) I shall thinke mine well bestowed. Howsoever, it shall content me, and I thanke God for it, that he hath girded mee with so much strength as

to

to strike one st. oke (though a
weake one) in his battell, and
to cast one stone (though a
small one) against the adver-
saries of his Church.

Some will say, I have vsed
to much salt and vineger in
this discourse; and that I haue
bent the great Artillery of
Gods iudgements and threat-
nings, upon a piece of too
light importance. I would the
consciences of men were such,
as soyle and butter might sup-
ply them. But I see they are for
the most part ouergrownne
with so hard a carnosity, as

L it

it requireth strong and potent
corasues to make an entrance
into them. A Preacher may
shake them now and then with
Act. 24.26. a Sermon, as Paul did Felix:
but when the thunder and
lightning are ceased, they are
(like Pharaoh) still where
they were. *Tea* some haue con-
scientias cauterias, as the
2 Tim. 4.2. Apostle termeth them, con/sci-
ences scared with an hot
iron: so stupified, that dead
Lazarus may be raised, be-
fore they can bee moued. But
God knoweth the heart of
man, and bringeth water out
of

of the hard rocke ; therfore though I haue spoken this (as being ialous of the cause,) yet in charity I will hope better euers of the hardest of them. Onely let no man thinke it alight sinne, to keepe open the passage whereby the wilde bore (of Barbarisme) enters the Lords vineyard, and whereby God is deprived of the honour due to his name.

Now at the parting , it may be thou desirest to know what successe this my labour had with the Gentleman to whom

August 16.
1613.

whom I sent it. In truthe neither that I desired, nor that which I promised vnto my selfe. For (so it pleased God) that euern the very day, the messenger brought it into Nortolke, the party died. Otherwise I well hoped, notto haue shot this arrow in vaine. But because it then missed the marke at which it was sent, (and many thought not fit to loose it;) I haue now let it flie againe at randome with some notes and alterations, as the difference betweene private and publike things requireth: but

but still desiring that I might further haue shewed my mind in many passages hereof, (and particularly touching tithes in quato, and such Parsonages as haue Vicarage well endowed) which without making it almost a new worke, I could not doe; and therefore resting upon thy curieous interpretation, I leane it to thee, (for this time)
as it is.

Ω

L 3 A SER

A SERMON OF St. Augustines touching rendring of Tithes.

The occasion of this Sermon or Homily, was ministred unto him by the time of the yeere, it being the 12. Sunday after Trinity, that is about the beginning of Harvest. The Scripture that he fitteth unto it, is the 18. of Luke. Where the Pharisee boasteth of his precise justice in payment of Tithes. It is the 219. Sermon de Tempore: extant in the tenth Tome of his works, and there entituled:

Dereddendis decimis.

BY the mercy of Christ (most beloued brethren:) the daies are now at hand, wherein we

we are to reape the f uits
of the earth: and therefore
giuing thanks to God that
bestoweth them, let vs bee
mindfull to offer, or rather
to render backe vnto him
the tithes thereof. For God, *Decret 16.*
that vouchsafeth to giue *Qua. 1. cap.*
vs the whole, vouchsa- *Decima.*
feth also to require backe *Where you*
againe the tenth, not for *may see a*
his owne, but for our be- *great part*
nefit doubtlesse. For so *of this Ser-*
hath hee promised by his *moncired*
Prophet, saying : * *Bring Augu-*
all the Tithe into my Barnes, *stines.*
that there may bee meate in

L 4 my

my house ; and trise mee, saith the Lord, in this point, if I open not the windowes of heauen vnto you, and giue you fruit without measure. Lo, we haue proued how Tisches are more profitable vnto vs, then to God. O foolish men ! What hurt doth God command, that he should not deserue to bee heard ? For he saith thus : The first fruits of thy treshing floore, and of thy Wine-presse thou shalt not delay to offer vnto mee. If it be a sinne, to delay the giuing : how much worse

Exod. 22.
29.

worse is it , not to giue at ^{16 Que. 1.} all ? And againe , he saith , ^{ca. decime.} Honour thy Lord thy God ^{Prov. 3.9.} with thy iustlabours , and of-
fer vnto him of the fruits of
thy righteusnesse , that thy
barnes may bee filled with
wheat , and thy presses abound
with wine . Thou doest not
this , for God a mercy , that
by and by shalt receiue it
againe with manifold in-
crease . Perhaps thou wilt
aske , who shall haue profit
by that , which God recei-
ueth , to giue presently
backe againe ? And also
thou

thou wilt aske, who shall haue profit by that which is giuen to the poore ? If thou belieuest, thy selfe shall haue profit by it, but if thou doubtest, then thou hast lost it.

Tithes (*deare Brethren*) are a *tribute* due vnto the *needy / kules*. Giue therefore this *tribute* vnto the poore, offer this sacrifice vnto the *Priests*. If thou hast no *Tithes* of earthly fruits: yet whatsoeuer the Husbandman hath, whatsoeuer Art sustaine[n]eth thee, it is Gods, and

and he requires *Tithe*, out
of whatsoeuer thou liuest
by: whether it be Warfare,
or Traffike, or any other
Trade, giue him the *tithe*.
Some things we must pay
for the ground we liue on,
and something for the vse
of our life it selfe. Yeeld it
therefore vnto him (*aman*)
in regard of that which
thou possessest: yeeld it (I
say) vnto him, because he
hath giuen thee thy birth:
for thus saith the Lord: *Exo. 30.13*
ry man shall give the redempti-
on of his soule, & thereshal not
be

bee amongst them any diseases
or mishaps. Behold, thou
hast in the holy Scriptures
the *cautions* of the Lord,
vpon which hee hath pro-
mised thee, that if thou
giue him thy *Tithes*, thou
shalt not onely receive a-
boundance of fruities, but
health also of body. Thy
barnes (saith he) shall be fil-
led with wheate, and thy pres-
ses shall abound with wine,
and there shall bee in them,
neither diseases nor mishaps.
Seeing then, by paymēnt
of *Tithes*, thou maiest gaine

to

so thy selfe , both earthly
and heauenly rewards :
why doest thou defraude
thy selfe of both these blef-
fings together ? Heare
therefore, (O thou zeale-lesse ^{16. Quæ. 33}
mortality) Thou knowest, ^{ca. Decimus}
that all things that thou
ysest are the Lords , and
canst thou finde in thy
heart, to lend him (that
made all things) nothing
backe of his owne ? The
Lord God needeth not any
thing , neither demandeth
he a reward of thee , but
honour; he virgeth thee not
to

to render any thing that is
thine, and not his. If plea-
seth him to require the *first*
fruits, and the *Tithes* of thy
goods, & canst thou denie
them, (*O covetous wretch?*)
What wouldest thou doe, if
he tooke all the *nine* parts
to himselfe, and lef thee
the ~~tenth~~ *only*? And this in
truerh hee doth, when by
with-holding his blessing
of raine, the drought ma-
keth thy thirsty Haruest
to wither away: and when
thy fruit, and thy vine-
yard, are strucken with
haile

haile, or blasted with frost,
where now is the plenty
that thou so covetously
didst reckon vpon? The
nine parts are taken from
thee, because thou wouldest
not giue him the Tenth.
That remaines onely, that
thou refusest to giue,
though the Lord required
it. For this is a most just
couise, that the Lord hol-
deth, *If thou wilt not giue him 16. Que. 1.*
the tenth, he will turne thee to ^{ca. decima.}
the tenth. For it is written,
saith the Lord, *In somuch*
as the Tithe of your ground,
the

the first fruits of your Landz
are with you: I haue seene it,
but you thought to deceiue me:
hauocke and spoile shall bee in
your Treasurie, and in your
houses. Thus thou shal
giue that to the vnmerciful
full Souldier, which thou
wouldest not giue to the
Priest.

Mal.3.10. The Lord almighty also
saith: Turne vnto me, that I
may open vnto you the vnde-
domes of Heauen, and that I
may poure downe my blessing
upon you; and I will not de-
stroy the fruit of your Land,
neit-

neither shall the vines of your field [or the trees of your orchards] wither away, [or be blasted] and all nations shall say, that you are a blessed people. God is alwaies ready to giue his blessings: But the peruersenesse of man alwaies hindreth him. For hee would haue God giue him all things, and he will offer vnto God nothing, of that whereof himselfe seemeth to bee the owner. * What if God

This place
is cited as
out of *Augustine Conf. Triburieſ. ca. 13. An. 895*
& before that in *concil. Mogunt. pri. c. 8. An. 874.*

M should

should say? The man that I made, is mine; the ground that thou tillest, is mine; the seed that thou sowest, is mine; the cattell that thou wearest in thy worke are mine; the showers, the raine, and the gentle winds are mine; the heat of the Sunne, is mine; and since all the Elements whereby thou liuest, are mine; thou that lendest onely thy hand, deseruest onely the *tithe*, or *tenth* part. Yet because Almighty God doth mercifully feede vs, hee be-

bestoweth vpon the labouer a most liberall reward for his paines , and reseruynge onely the *Tenth* part vnto himselfe , hath forgiuen vs all the rest.

Ingratefull and perfidious deceiver , I speake to thee in the word of the Lord. Behold the yeere is now ended : giue vnto the Lord (that giueth the raine) his reward. Redeeme thy selfe , O Man , whilest thou liuest. Redeeme thy selfe whilst thou maiest. Redeeme thy

M 2

selfe

selfe (I say) whilst thou hast wherewith in thy hands. Redeeme thy selfe, lest if greedy death prevent thee, thou then lose both life and reward together. Thou hast no reason, to commit this matter ouer to thy wife, who happily will haue another husband. Neither hast thou (O woman) any reason to leaue this to thy husband, for his minde is on another wife. It is in vaine, to tie thy Parents, or thy kinfolke, to haue care hereof.

no

no man after thy death,
surely shall redeeme thee,
because in thy life , thou
wouldest not redeeme thy
selfe. Now then , cast the
burthen of *couetousnesse*
from thy shoulders, despise
that cruell *Lady*, who pres-
sing thee downe with her
intollerable yoake , suffe-
reth thee not to receiue the
yoake of Christ. For as the
yoake of *couetousnesse*, pres-
seth men downe vnto hell,
so the yoake of Christ rai-
seth men vp vnto heauen.
For *tithes* are required as a ^{16: Qua 1.} _{ca. decima.}

M 3 debt,

debt, and hee that will not giue them, inuadeth another mans goods. And let him looke to it, for how many men soever die for hunger in the place where he liueth. (not pay-
ing his *tithes*) of the mur-
thering of so many men, shall he appeare guilty be-
fore the tribunall seate of
the eternal Iudge, because
he kept that backe to his
owne vse, that was com-
mitted to him by the Lord
for the *Poore*.

He therefore that either
desi-

desireth to gaine a reward,
or to * obtaine a remission **Promereri.*
of his sins, let him pay his
tithe, and bee carefull to
giue almes to the *poore*, out
of the other nine parts: but
so notwithstanding, that
whatsoeuer remaineth o-
uer and aboue moderate
diet, and conuenient ap-
parrell, bee not bestowed
in riot and carnall plea-
sure, but laied vp in the
treasurie of Heauen, by
way of *Almes to the poore*.
For whatsocuer God hath
giuen vs more then wee

M4 haue

haue neede of, he hath not giuen it vnto vs particular-
ly, but hath committed it ouer vnto vs to bee distri-
buted vnto others : which if wee dispose not accor-
dingly, wee spoile and rob them thereof. *Thus farre S.*
Augustine.

Erasmus in a generall censure of these Sermons *de Tempore*, noteth many of them not to bee Saint *Augustines* : so also doth Master *Perkins*, and diuers other learned men, who

who hauing examined them all ~~all~~ particularly, and with great aduise-
ment, reiecting those that appeared to bee adulterat * *Forte non*
or suspected, admit this notwithstanding as vn-
doubted. And although *Bellarmino* seemeth to make a little question of *ius Patrii*,
it, yet hee concludeth it to bee, without doubt, an excellent worke: and either * *Saint Augustines* *q. 1.*
owne, or some other an-
cient Fathers. But hee *Bellarmino lib.*
faith, that many things *de clericis*
are *cap. 25.*

are cited out of it as out of
Augustine in *Decret.* 16. q.
1. And to cleare the mat-
ter further, I finde that
some parts heereof are al-
leadged vnder the name
of *Augustine*, in *Concil. Tri-
buriens.* (which was in the
yeere of our Lord 895.)
cap. 13. And twenty yeere
before that also, in *Concil.
Moguntin.* 1. *cap. 8.* So that
Antiquitie it selfe, and di-
uers Councels, accept it
for *Augustines.*

I will not recite a great
discourse to the effect of
this

this Sermon amongst the
workes of *Augustine* in the
Treatise *De rectitudine
Christianereligionis*; because
Erasmus iudgeth that
Treatise not to bee *Aug-
ustines*. Yet seemeth it
likewise to be some excel-
lent mans, and of great
antiquity. But if thou
wouldst heare more what
Augustine saith vnto thee
of this matter, take this
for a farewell; *Maiores no^r Homil. 48.
stri ideo copijs omnibus a^r ex lib. 50.
bundabant, quia Deo decio^r 10.*

mus

mus dabant, & Cæsari cen-
 sum reddabant: modo autem
 quia descendit deuotio Dei, ac-
 cessit indictio fisci. Nolui-
 mus partiri cum Deo deci-
 mas, modo autem totum
 tollitur. Hoc tollit fis-
 cus, quod non ac-
 cipit Chri-
 stus.





An Appendix by the Author.

I Haue beeene often sollicited within these two yeeres, both to reprint this little Treatise, and also to publish a greater worke much of the same Argument. Some especiall reasons haue made mee unwilling to doe either. Not that I doe, aut clypeum abijcere, aut causam deserere: But I finde my arme too feeble for so great an attempt: and in matters of such weight and consequence, a better opportunity is to be expected, then is yet afforded. I desire therefore not to be hastned herein, though hee that published my Booke in Scotland (out of his zeale to the cause) taketh that for one of his ^{In his} Motiues. When I did first ^{let it goe forth: I did it only in couert man-} _{pift. Dedicatory.} not thinking it worthy of the broad eye ^{of}

of the World, nor holding it fit to haue that which was done in a corner, preached vpon the house top : or that which passed priuately betweene me and my friend, to flicke (in this sort, at once) to both the Poles of the Monarchy. Hereupon I hitherto by entreaty with him held it from a reimpression : But I being in the Countrey : and it being now to me as filius emancipatus, and out of my power : the Printer hath taken aduantage of his liberty, and in my absence printed it againe with the former infirmitie.

I wish, since it must needs be thus : that I had over-run it with a new hand : as well to explaine it in some things, as to helpe and fortifie it in other. For the Argument hath many aduersaries, not of the Laity onely : but amongst the Church-men themselves.

All are not pleased with this forme of ^{“Tisnes”} Maintenance : other are not satisfied how it is due. Some also conceive Scriptures in this manner, some in that : and where

where one is best pleased, there another findeth most exception. Thus he that commeth upon the Seage, is the Object and Subject of every mans opinion. Yet must I berein confess my selfe beholden unto many: for I understand this small Essay bath given them good liking:

To satisfie all I labour not: but to the worthier sort I would performe what I could. Being therefore enformed (about a yeare almost since) that some particular Divines of learning and judgement, (conceining well of my Booke,) supposed that I had departed from the ancient and moderne interpreters in applying the 12. verse of the 8. Psalme. Only to the sanctified things of the Iewes which (they said) was spoken of all their houses and Cities in generall. I did then unto them (as I thought it fit) reddere rationem & fidei & facti. And in like manner (because the booke goeth forth againe upon a new aduenture, and may encounter with

with the like obiections,) I held it now
as necessary to adde something unto it in
that point being so materiall. Yet must
I signifie unto you, that they which
ooke that exception, accounted both my
argument and whole discourse the stron-
ger(notwithstanding) Ex consequente:
as namely, that if it were so heinous a
finne to innade the temporall things of
the Iewes, much more must it needes bee
to innade the spirituall. So that no man
is either freed or eased by this suggestion,
but rather the more ensnared and omer-
whelmed. Neuerthelesse(I vnderstand)
that which followeth, hath cleared this
point unto them: and I hope so shall it also
doe unto others(which separate not them-
selves from our Church) if cause require.

Am not ignorant that many moderne and some Ancient Interpreters vnderstand the body of the 83 *Psalme*, of the taking of the *houses* and *cites* of the *Jewes* in generall, not onely of the *Temple* and *Synagogues*, nor onely of the *Cities* of the *Leuites*: for the very *historicall* texture of the *Psalme* discouers as much. But that branch of it, where on ~~which~~ I fastened my anchor, and where I chiefly insisted, namely the 12 verse, touching the taking of the *houses* of *God* in *possession*, (which indeed is the *center* of the *Psalme*: what interpretation soever it receiueth) most of them interpret it primarily and positively for the *Temple* and *Holy things*, then *per translatis-
vem* for *Hierusalem*, and by conse-
quence,

N

quence,

quence, for all *Iudea*, (and the people of God) in respect that they were there planted.

For though wee following *Genebrad*, *Caluin* and *Arias Montanus*, translate it litterally, *Take the houses of God in possession*; yet the *Septuaginta* & *Greekes* interpret it *την ιερανην την θεου*: And *Hierome* in the Latin *Vulgar* accordingly, *Sanctuarium Dei*: in his other translation called *Hæbraicae veritas*, (which also agreeth with that elder, cited by *Lucius* in the primer ages of the Church) *Pulchritudinem Dei*: *Pellican*, *electissima*: all of them by such denominations, as are most proper to the *Temple* & holy things. And therefore the Church in all former ages and for the most part yet also beyond the Seas, euen in the reformed parts of *Germany*, retaineth that interpretation of *Sanctuarium Dei*,

Dei; as best agreeing with the intent of the *Hebrew*, which *Hierome* in the Preface to his translation professeth confidently (by many witnesses) that he hath changed in nothing.

I alleage all this, but to shew, that by what variety of words soever, the translators expresse the originall *Hebrew*, yet they all concurre with this as the Fountaine and *standard*; that *prima intentione*, it aimeth at the holy things, though in *secunda* it bee carried vnto temporall.

Our selues also in our owne English translation, vnderstand the *houses of God*, for places dedicated to the seruice of God. And therefore in the 9. verse of the 74. Psalme, where our *Church-Psalter* saith, *burnt up all the houses of God in the land*: the *Geneua* and the Kings addition report it, *burnt up al the Synagogues of God in the land*:

N 2 *land:*

Land. So likewise in the 1. verse of the 84. Psal. *The dwellings of God* are expressly spoken of his *Tabernacles*, and holy habitations, not of his *Temporall*.

Yet doe I not deny ; but (as I say) *Secunda intentione*, the words *Sanctuarium, or Houses of God* , in the 83. Psalme are truely carried to all *Indea* and the people of God, howbeit *Hierome* noteth expressly no such matter upon it: neither could *Augustine* find it in the litterall or *historicall* sence of the text : and therefore he deduceth it to the people of God by way of *Tropology*, vsing the metaphor of *Saint Paul.* 1. Cor. 3. *Sanctuarium: (saith he) Templum dei sanctum est: quod estis vos.* And *Lyra* accordingly, *Sanctuarium: id est (saith he) Hierusalem, in qua erat templum dei: & per consequens: terram Indea, cuius metropolis erat Hierusalem.*

Arno-

Arnobius likewise of the Ancients taketh it first for the Temple & holy vessell: then extensivelie, for the people and Land of *Israel*. As for *Cyprian, Origen, Tertullian, Ambrose, Chrysostome, Gregory*, they meddle not with it, that I can finde, nor *Hierome* otherwise then as I haue mentioned.

But admit that at this day most doe expound it for the *Temporalties* of the *Jews*, aswell as for their *Leuiticall and Sanctified* things: What doth this contradict my application of this *Psalme* against *Spoilers of Churches*? or wherein is my errour? I affirme the *Genus* vpon one of the *membra dividentia*, and they vpon both. I vpon one not *exclusive*, and they vpon both *copulative*. Doe not they then themselues affirme my asser-tion? Let *Schoolemen* be *Judges*. Yea doe they not *justify* and *enforce* it?

N 3

For

For if God loneth the gates of Syon, more
then all the awes of Jacob, Psal. 87.
2. that is, the outward and petty things
of his Church, more then all the stately
temporalities of his Lay people, yea, if he
loueth Jacob but for sion, that is, the
People but for the Church: then Ex ne-
cessaria consequente, when the Prophet
denounceth such heauy things a-
gainst them, that menaced Gods, Lay
people, and their possessions, how much
the rather, doth hee it against such as
with greater fury and impiety afflict
his more peculiar and chosen ser-
uants, his Clergy, his Levites, his
first borne? Against thole I say, that
forbeare not to violate the things
more deare vnto him: His Tem-
ple, his Oracle, his holy mysteries,
that is, things belonging to his
honour and diuine seruice, things
and

and meanes, ordained to the propagation of his blessed word? For this is the consequence of destroying our Churches: this killeth the bird in the stell: and to a person offending in this nature, wrote I my Booke.

By like reason, it may also be said, that this *Psalm* was framed against Heathens and Infidels, (which in open hostility assailed the Church & people of God with fire and sword) not against such as be our owne brethren, & of the family of the Church, though (in some sort) they doe injury vnto it. I answeare that the *Ammonites* and *Moabites* were also of the kindred of *Israel*: yea, the *Edomites*, and *Ismalites*, of the lineage of *Abraham*, aswell as the *Israelites* themselves: yet when they ioined with them that sought the destruction of the Church; the curses of the Pro-

prophet went as freely and as fiercely against them as the rest. So if our Church be spoiled by her brethren, her children, or kindred, the sentence is all one against them, as against Heathen and Infidels, yea, and that also more iustly and deseruedly by the judgement of the Prophet, who accounteth the treachery of a familiar friend much more intollerable then the violence of an open Enemy. Psalm.

55.12.

But say I haue erred (which indeed is too common with mee though it be *humanum*) and doth the more easilly befall mee, having saluted the Schoole of *Divinity*, onely a longe and a limine : I am therefore readie with *Augustine* to put it amongst my retractions, if there be cause why? yet (as he said of *Romulus*) *Sed tamen errore quo trahatur habet.*

For

For I am not the Author of this ex-
positio, neither is it my own weapon
but borrowed, and put into my hand
by others of elder time. I confess
that as they which go to battell, *whet
their swordes, and bend their bowes*: so
I sharpened both the edge and the
point of it to my purpose. For all spi-
rits are not cast out by ordinary
power, nor all humors perswaded by
ordinary reason. Knowing therefore
what was necessary in particular for
the party to whom I wrot, I applied
my selfe, and my pen to that particu-
lar necessity: yet, not with *Zidkiah* to
seduce him by vntruthe, but as a
faithfull *Michaiah* to leaue nothing
vntold that belonged to his danger.

See then what I haue to defend my
selfe withall, both of ancient & later
fathers & Doct^rs of the church: the first
application (as I take it) that ever was
made

made of this *Psalm*, was (only to the purpose I aileadge it) by *Lucius* a devout *Bishop of Rome*, in the bloody age of the primitive Church, about 225. yeeres after Christ: of whom (to *Epist. L. 3* let passe *Cyprian*) *Bale*, a man of our *Epist. 11.* owne, giueth this testimony; That hee was a faithfull servant in the Lords house, — and enriched his Church with healthfull doctrine, and afterward being purified in the Lambe's blood, hee pierced the heavenly Paradise, being put to death at *Valentinians* commandement, Anno 255. This *Lucius* (as I noted in the *see before* margin of my Booke, pag. 39.) in pag. 60. an Epistle of his to the *Bishops of Gallia* and *Spanie*: hauing determined many things touching the Church, & somewhat also against *spailers* and *defrauders* thereof (concluding them by the example of *Iudas* to bee *thieues* and *sacrilegious persons*) hee proceeded with

with them in this manner: *De talibus, id est (laith bee) qui facilitates Ecclesie rapion, fruantur, & auferunt: Dominus communans omnibus per prophetam loquitur aicens: Deus ne taceas tibi: nos siueus, &c.* Reciting the whole 83. *Psalm* every word, as you may see. *Tom. I. Concil; of Einnius edition. pag. 180. col. 2.*

I tooke this reverend Father and great Doctor of the Church, living in the purity of religion, in the times of persecution, and so neare the ages of the Apostles, to be a faithfull direction to my penne. Yet, lest hee should seeme like a Sparrow alone on the house top, I will shew you the opinion of others in the after ages.

Petrus Damiani a Cardinall, whilst that title was rather a name of Ministry then of Dignity, and long

long before it became mounted and purpure, a starre of his time, now almost 600. yeers old, vnderstandeth this *Psalm* also of Church *possessions*, & *dignities*, & out of it doth vehemently confute the Chaplains of *Duke Godifred*, which held it no simony to buy Bishoprickes and Priests places, so they paid nothing for the *imposition* of hands (an opinion too common at this day) and hec applieth against them the interpretation of the names of the Heathen Princes there mentioned, and concludeth them to be *hereditario quodam iure Sanctuarij possessores*, as you may see in his *Speculo Mor. l. 5. Ep. 13. ad Capellan. Gothif.*

Rupertus who flourished about 500. yeeres since; expoundeth it *contra omnes Ecclesiae hostes, falsos Christianos, hereticos, &c.*

Great Hugo Cardinalis, the first *Pa-*
filia-

stillator of the Bible, (who flourished Anno 1240. a little also , before that order was distinguished with the *Horse and Red Hat*, and a man to whom all the Preachers of Chri- stendome are more beholden , then many of them are aware : for much of that good iuse that sweet- neth the expositions they read, dropt from his penne , though now like ri- vers falling into other channels , it hath lost his name) in his worthy Comment vpon the *Psalter* , ap- plieth the wordes , *hereditate pos- sideamus sanctuarium dei* , against those that ambitiously seeke *Church- livings* and dignities , despising the *curses* of this *Psalme* , as well among the great men of the *Cleargy* as them of the *Laity*, which by threat- ning or fauour obtaine Ecclesiastical promotions: and particularly against such

such men of the Church, as conferre
Prebends and dignities vpon their
Nephewes and kindred, *builaing* (as
he saith) *Sion in (their) bloud*, and *Ieru-*
salem in iniquity. Neither spareth he
the *Popes* themselves, but chargeth
them also that they *posseſſe Gods San-*
ctuary, by way of *inheritance*, in that
they keepe the succession of the *Pa-*
pacy among such as bee onely of the
Romane nation. And much more to
this purpose, which were here too
long to recite: but (concluding that
the Prophet hath levelled at them all
in this *Psalme*) he saith, *De omnibus*
istis sequitur: Deus meus pone eos ut ro-
bam, &c.

Ioannes Vitalis, who liued aboue
300. yeeres ſince, / and for his fame,
and learning, was alſo called to bee a
Cardinal, ere that this dignity was yet
at the highest pitch) vehemently en-
forceth

ceith this *Psalm* against the *Great men* that prey vpon the Church, applying the interpretation of the names therein mentioned very bitterly vnto them. And saith further, that they posseſſe *the Sanctuary of God by inheritance*, which enter into it vneworthily, or in succession to their vnckles, nephewes, and parents, and they also which giue Benefices in that manner, wasting thereby as it were *Christ's hereditary patrimony*, with much more to this effect, *Speculum moralitatis. Principes seculares. fol. 229.d.*

Nicolaus de Lyre, who flourished about the same time; our owne country-man, (though of *Jewiſh Parents*) a starre also in that age, of the first magnitude, for his learning; and exquisit aboue all in the *Hebrew*, (it being his mother tongue, and elaborate by him) whose iudgement I the rather esteem

esteeeme, for that *Luther* loued him, and preferred him aboue all Interpreters, as *Luther* himselfe testifieth in the 2. and 9. chap. of *Genesis*. He (I say, as before I haue noted) expoundeth it : first, and properly for the *Temple*(vnder which I vnderstand all things dedicated vnto God) then for *Jerusalem*, because (saith he) the *Temple* was there: and lastly by consequence (for that is his owne word) for the *Land of Iudea*, whose chiefe *City* *Jerusalem* was. So that he maketh the *Temple* and things belonging to God, to be the maine part whereat the Prophet aimeth, and the *City* and *Country* to follow, but by inference and implication.

Come to the later Writers, *Genbrard* noteth vpon *Sanctuarium dei*; that the *Hebrew* word is, *Habitacula*, and for the *postill*, saith; *Generaliter de dini-*

divinis omnibus templis, urbibus locis & oppo-
dis populi dei. So that if hee had been que-
stioned further; how he ynderstood *Habitu-
acula, specialiter*, it is then like hee would
haue answered, *de divinis omnibus templis
santum*: that is, *onely of Churches*. But be
it as it is, he setteth them in the first place,
as the proper signification, and the rest in
consequence, as *analogicall*, according to
Augustine & our Countrey-man Lyra.

As for *Luther*, he expoundeth not this
Psalm himselfe, that I can finde; but you
see what hee attributeth to *Lyrae* iudg-
ment.

Pellican a great *Hebritian*, translateth it
Possidemus nobis electissima dei, and ex-
poundeth it in like manner as before,
Templum civitatem vasa populum dei.

Pomeranus interpreteth it of them that
did seeke to make themselfes Lords and
heires of the Temple.

To conclude, because the newest things
are most acceptable with many. The last

o

man

man that hath written vpon the *Psalter*, *Lorinus* a Iesuit; (and therefore I will not preesse his authority) yet to doe him right, very well esteemed amongst great Clarks of our owne Church for much good learning (though in matters of controuersie, full enough of Romish leuine) reciteth some-what more briefly the former interpretations of *Petrus Damianus*, *Hugo Cardinalis* and *John Vitalis*, and approuing those their applications, putteth them still on into the world , as truly consonant to the tenor of the *Psalme* , which notwithstanding I doubt not hath also many other expositions ; as herbes haue vsually diuers vertues and operations. But thus the eldest and newest expositors are wholly for mee, many also (& of the best of theē) of the middle ages, none that I know against me. For although *Musculus*, *Bucer*, *Calvin*, *Marlorat*, *Mollerus*, expound this *Psalme* historically of the Countrey and Nation of the Iewes, yet when they apply it to the Church of Christ

Christ (as otherw^{ise} there were no vse of it) they make that application by way of figure & analogy; And then is there no cause to raise an *antithesis*, or contrariety between them and me. For to reconcile the matter, *S. Jerome* in his entrance into the exposition of this Psalme, telleth vs, that wee may expound it figuratiuely of the Church (whic平 I understand in matters of action, gouernement, doctrine) or histori-*call* of the people of the Iewes and nations about them. And though *Caluin* himself pursueth for the most part the historicall interpretation, yet when he commeth to the 12. verse, he saith; *Iterum accusat profanos homines sacrilegij, quod prædatoria licentia inuolant in ipsam dei hereditatem.*

Thus much, and too much touching this point. As it is saide in the end of the *Machabees*: *If I haue done well and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could. Let no man therefore rely vpon me,* but

but learn of them that are bound to teach
for the Priests lips should preserve knowledge,
and they should seek the law at his mouth: for he
is the messenger of the Lord of Hosts. Mal. 2.7

Other things there be, wherin I would
willingly haue enlarged my self a little: but
as *Popilius* in *Liny* describning a circle about
Antiochus enforced him to answere before
hee stopt out of it. So the Printer (having
printed al to the last sheet before I knew it)
restraineth me, *ad articulum temporis*, within
which accordingly I must needs end.



THE CATECHISM
OF THE
Church of England
Paraphrased.

Perlegi Libellum hunc cui titulus,
The Principles of Holy Christian Religion, or, The Catechism
of the Church of England paraphrased, *in quo nihil reperiō quo minus cum utilitate publicâ jam denuo imprimatur;*

1661

Rob^{ERT}us PORT S. T. P.
Reverendissimo in Christo
Patri ac Domino, Domino
Archiepiscopo Cantuar. Sa-
cellanus Domesticus.

May 29. 1661.